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REVELATION IN SUFFERING.

Daniel iii. 25. Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods.

This subject affords a striking illustration of the immense gain to religion which results from the application of the critical method to the Old Testament Scriptures. According to the older view, the book which goes by the name of the Book of Daniel was written by Daniel himself somewhere about 600 B. C., and what may be called the narrative portion, as distinguished from the prophetical, is to be regarded as history, the record of the actual events which happened to the writer and his compatriots in captivity. Modern critical research has shown that this view cannot be sustained. It favours the view that the book was written by some unknown writer, most probably in the second century B.C., during the persecution under Antiochus Epiphanes. The author sought to encourage and strengthen his fellow-sufferers in persecution by recalling to their remembrance the steadfastness and loyal devotion to their religion exhibited by Daniel and his fellow-captives some four centuries earlier, the tradition of which had become a precious possession amongst the Jewish people. Under this view accordingly the narrative portion is allegorical rather than historic, and the record, instead of narrating actual events, is more of the nature of a historical romance, under the guise of which the writer seeks to convey the spiritual truth which he has perceived, and which it is so needful for his fellow-sufferers to know. The familiar story therefore of the preservation of Daniel in the lions' den, and of the three Jewish saints in the fiery furnace, must

not be regarded as the record of historic events, but as a figurative setting forth of the great and eternal truth that no outward calamity can really injure the religious soul whose trust is placed in God.

There are many earnest and sincere souls who shrink with alarm from any other presentation of truth than that in which they have grown up and to which they have become accustomed. They ask with very real concern why the older views cannot be sustained, and they view with suspicion and distrust all arguments, based upon a critical examination of the style and language and circumstances, which lead the scholar to the conviction that the older view is incorrect. They do not profess to be able to deal with such questions themselves, and they readily rely upon the dictum of the more conservative scholars, which leaves them in undisturbed possession of their faith. The question to them is not one of critical investigation, it is one of unquestioning belief in the literal accuracy of the Scriptures. They ask with surprise why we cannot still go on believing, as our fathers did, in the literal deliverance of Daniel from the lions' den, and of the three saints from the burning fiery furnace. Is anything too hard for God, and cannot He work a miracle for the preservation of His saints, if such should be His will? They do not see, and they cannot appreciate, the difficulties they create for the modern mind. That modern mind does not dispute as to what God can do, but it asks what our experience of God's working teaches us as to what He actually does. It believes that the normal, rather than the abnormal, is the true revelation of His mind and will, which it is of supreme importance for us to know. The abnormal and the exceptional therefore are not aids to its faith, but real difficulties.

Let us suppose for the moment that this story of the fiery furnace is actual history, to be accepted literally just as it stands. On such a hypothesis we are led to believe that on one or two rare occasions God has actively interposed to prevent the evil which was being worked upon His saints, and by a stupendous miracle delivered Daniel and his three fellow-captives from the lions' den and the fiery furnace into which they had been cast. We turn over a few pages however in our Bibles, and we come to the story of Gethsemane and Calvary. We see Jesus

praying in agony of soul to be delivered from the cruel and shameful death which confronted Him. We find that the deliverance He sought was not granted, but that on the contrary He was left to pass through the horror of crucifixion, and to cry out in apparent despair—My God, My God, why hast Thou forsaken me? We pass on to the pages of the Acts and read of the persecution and cruel death of Stephen and other disciples. We continue our reading through the pages of history even down to our own day, and have to wade, as it were, through the blood of thousands upon thousands of those of whom the writer of the Epistle to the Hebrews truly says the world was not worthy. Now cannot we see that this story in the Book of Daniel, instead of being a help and a comfort, as it was intended, is one of the greatest hindrances to our faith? We ask, as we are compelled to ask, why is the intervention of God the exception rather than the rule? In the face of Gethsemane and Calvary we cannot suppose that the faith and piety of Daniel and his three compatriots were so exceptional as to justify God's interposition in their behalf, or that His non-interposition is accounted for by any absence of faith on the part of the rest. If we are to judge by the experience of the race His non-intervention is normal, a revelation of His mind and will in the affairs of men. In every age humanity has cried—Why does God allow this evil and suffer the infliction of that wrong? Of what use is it to point to one or two possible exceptions? If they prove anything, they prove the rule, and it is the rule which constitutes the dark problem upon which we seek for light. This is the reason why the newer interpretation is eagerly listened to by the modern mind. It is not the miracle, regarded as a contradiction or suspension of natural law, which troubles us, it is the miracle as a contradiction of the spiritual law of God's working which the religious experience of the race reveals to us as His normal working. We may freely admit the possibility of His intervention in the physical realm. The real problem consists in the fact that such intervention is the exception and not the rule. Over against the one or two exceptions we have to place the myriad cases in which man cries out for His interposition in the interests alike of justice and benevolence, and the prayer is unheard. What we want is some light upon His normal working.

Now it is just here that the newer interpretation comes to our help, and it is finely and beautifully illustrated in this incident of the fiery furnace. The writer was living in the midst of a fierce religious persecution, when the problem of God's apparent indifference to the afflictions of His people was pressing with peculiar insistence upon the Jewish mind. Our author felt that he had some insight into the principle of God's dealing with His people, which illumined this dark and painful mystery. The principle which he seeks to make definite and clear to the minds of his fellow-sufferers is that God's deliverance is a salvation, not *from* suffering, but by means of it. He reveals the principle not of Divine indifference to human suffering, but of Divine participation in human suffering. He therefore takes the story of past faithfulness and heroic endurance of persecution and re-writes it, in order that he may make manifest this hidden method of the Divine mind. An examination of the incident, taken not as literal history, but as symbol or allegory, will show how wonderfully true to religious experience the incident really is. Taken literally, it presents insuperable difficulties to faith, but taken symbolically, as it was intended to be taken, it affords just that inspiration and encouragement which the circumstances of the time demanded.

The first thing that is noticeable in the writer's description of this incident is that he represents with perfect accuracy God's non-interference with the evil purposes of men. Nebuchadnezzar is represented as being left perfectly free to set up his golden image and promulgate his decree that all men should fall down and worship it. The writer has grasped the great truth of God's permission of evil and of the suffering which that permission entails upon the good. He does not represent God as suddenly interposing on behalf of His people and preventing the accomplishment of the king's purpose. According to the incident as here recorded, God makes no sign of His opposition to the evil, nor does He interpose to avert the misery resulting from the evil. In thus depicting the story he is true to the religious experience of his people and of the race. The false, and the sham substitute for the true, are allowed to be enthroned in the supreme place, and to bring in their train the attempted coercion of the good, and the misery which comes from resistance.

History is indeed full of the setting up of golden images and the promulgation of decrees intended to secure their acceptance, and there is no outward manifestation of the Divine wrath nor any miraculous prevention of the consequences resulting from such enthronement of evil in the place that belongs to good. The righteous cry out in fear of the consequences which they foresee, and pray for God's interposition in the interests of the true and the right, but apparently they pray in vain and God seems to be indifferent. In spite of pious prayer and agonizing supplication the image is allowed to be set up and the decree is permitted to be promulgated. Whatever problem this may present to the religious mind, it cannot be denied that the writer in so depicting the scene is true to the religious experience of the race.

In the second place the author is equally true to the facts of life in depicting the actual suffering into which the good are ruthlessly thrown through the action of enthroned evil. The furnace of suffering is heated seven times more than usual as the result of righteous resistance, and no miraculous rain from heaven puts it out. The good are bound with cords and thrown into the fire, and no voice from heaven forbids the cruelty, nor does the Divine hand prevent the barbarity. Neither the prayers of the suffering saints, nor the supplications of the pious on their behalf, secure any release from the bonds or any escape from the furnace. The heroic stand for the true and the right which the noble three make in the presence of the king causes him neither to alter his mind nor relax his purpose. It only inflames his worst and fiercest passions and alters his previous favourable attitude towards them. Not even the blasphemy and derision heaped upon their faith and their God by Nebuchadnezzar call forth the lightning from above or the earthquake from beneath as signs of the Divine displeasure, or as signals of God's special favour to His saints. One small incident the writer does insert, which however is as true to fact as it is suggestive of deep truth. He represents the men who actually threw the saints into the furnace as being themselves destroyed through their zeal to carry out the king's command. With this slight touch he indicates, with perfect accuracy, how to some extent evil not infrequently overreaches itself, and brings disaster upon some at least of those whose zeal in the service of wrong outruns their

discretion. He does not however make the common mistake of exaggerating the facts of experience in the interests of his religious belief. It is only the few subordinate actors in the scene who are thus represented as incurring any penalty for their misdeeds. The king, at whose instigation the evil is committed, is uninjured. This is in strict harmony with the facts of life. The prime movers in evil generally appear to escape any punishment for the evil they have wrought; the penalty which sometimes overtakes a few of the participators can generally be regarded as more or less accidental, the result of their own imprudence, rather than as any judgment of God.

Thus far in the incident, while the writer is true to the facts of life, he has brought out nothing which throws any light upon that quiescence on the part of God which constitutes the dark problem for the religious soul. The remaining part of the scene, here so graphically described, brings out in most effective form the great spiritual truth which the writer wishes to impress upon his fellow-sufferers. The Divine action is introduced only *after* the saints have been cast into the furnace. It is then, and not before, that the power and grace of God are manifested. It is then, and not before, that faith is justified and the prayer for Divine help is truly and wonderfully answered. The writer with fine spiritual insight has perceived that the Divine method is not to save *from* suffering, but *through* suffering; that God reveals Himself not in opposition to evil, but in the suffering which evil inflicts; that He does not prevent His servants' being cast into the fiery furnace, but He stands by them in the furnace and prevents any real harm from coming to them through the fire. The writer is compelled to illustrate this great truth by means of a physical deliverance, because it is one of those deep spiritual truths which lie concealed below the surface of life. It needs to be presented to the outer eye clothed in the garments of the physical, because the unillumined inner eye of the soul cannot perceive it. The writer with rare discrimination shows us the three servants of God making their heroic stand for right in the presence of the king, alone and unaided. The king perceives nothing of the heroic in them. Their steadfastness is to him nothing but obstinacy, and their definite refusal is nothing

but impudence. It needs the light which the furnace of patient endurance affords to reveal to him and to others the great truth that the man who stands up for right and justice is not alone, but that God is behind him, and will assuredly stand by his side in the fiercest suffering through which he may be called to pass. Again and again in the world's history, right has seemed to stand alone, unaided and unsustained, in the presence of evil enthroned and all-powerful, while derision and contempt have been its portion. It has never failed, however, eventually to demonstrate that all along, unseen and unperceived, "standeth God within the shadow, keeping watch above His own." Equally true is it that nothing has demonstrated this more clearly than the suffering which has been patiently endured by the good at the hands of evil. It has shown that evil has made a mistake in its reckoning, and instead of the three whom it has condemned and sought to destroy, there are *four*, and the aspect of the fourth is that of humanity transfigured with the glory and majesty of God.

An equally great truth is brought to light by the writer in his detailed description of the coming forth out of the furnace of the three saints absolutely uninjured by the fierceness of the fire through which they have passed. "The fire," he says, "had no power upon their bodies, nor was the hair of their head singed, neither was their hosen changed in appearance, nor had the smell of fire passed upon them." He seeks in this graphic manner to set forth the great truth, true for all time and in all circumstances, that no outward evil can ever touch the inner spirit of the true saint of God. No man has ever been really injured by the suffering he has been called upon to endure as the result of his loyalty to truth and right. It has in fact made him not less the man, but more. It has left no stain upon the purity of his soul, and no mark upon the nobility of his spirit. It is never the endurance of suffering, but always the avoidance of suffering, which really injures. The hero's body may be burned and his estate confiscated, but none of these things can touch the heroic spirit. The fire refines and never consumes the gold. As the stones fall upon the dying martyr, battering and disfiguring the frail physical frame, even the fierce persecutor gazes with awe upon the face transfigured with a divine glory. With the true

eye of the seer, the prophet again introduces a slight but suggestive remark as to the only effect the fire produced upon its victims. He indicates that all that it did was to destroy their bonds. The king looking into the furnace asks whether the three saints had not been cast into the fire *bound*. On being assured that it was so, he asks in astonishment how it is that the men are no longer bound, but loose. The fire instead of destroying the men has simply destroyed their bonds.

There is one other lesson which the prophet teaches which it behoves us to learn. It is that suffering, and suffering only, brings out the Divine which is within humanity. The fourth figure which the king sees, and sees only in the furnace, is so exalted and majestic, that he describes it "as having an aspect like a son of the gods." The Divine has been revealed, but it has only been revealed in the fire. The fourth figure is introduced not merely to teach that God is with His people in their suffering, but also to show that the Divine life, unperceived and unrevealed in the ordinary life, is brought to light through, and only through, suffering. This is the very essence of the distinctively Christian message, and it finds its fullest expression in the story of the Cross of Christ. It is not any revealed word or any dictum of authority which establishes the true divinity of Christ; it is the revelation of the Cross which compels us to exclaim with the centurion, Truly this man was a son of God. There is a divine glory which suffering and affliction write upon the face which cannot be mistaken, and which apparently cannot be produced apart from suffering. The true Son of God is the Man of sorrows. It is the groaning and travailing in pain together of the whole creation which issues in the manifestation of the sons of God. Humanity moves upward and onward to the manifestation of its kinship with God, through its Gethsemanes and its Calvaries. The divine nature is satisfied only as it sees of the travail of its soul. That oneness with God, which is the very essence of our real salvation, is perfected only through suffering. The true path which leads to that goal of all religious souls, union with God, is neither a Gnana Marga, nor a Bhakti Marga, nor a Yoga Marga, but a Shrama Marga. "It became him for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the Leader

of their salvation perfect, fittingly qualified for his task, through suffering." The Via Ducis is always the Via Crucis.

> By the light of burning heretics Christ's bleeding feet I track,
> Toiling up new Calvaries ever with the cross that turns not back,
> And these mounts of anguish number how each generation learned
> One new word of that grand Credo which in prophet-hearts hath burned
> Since the first man stood God-conquered with his face to heaven upturned.

BERNARD LUCAS.

MORALITY AND RELIGION IN EDUCATION.

ALL the world knows that education has for its aim and object the *ethical* man—the man in whom all the capacities are harmoniously developed. The several tendencies in man are, in a true system of education, developed into their maturity and fulness. It therefore follows that any onesided development, however useful or beneficial it may be, is partial, and so far not true. If from these theorizings we turn our attention to the stern concrete facts of life, we find that the true end of education is generally missed in practice. Education, to be more plain, is confused with instruction, though the fact of the difference between the two is almost a truism and a platitude. Though in theory the distinction is trite and obvious, one is startled to find that it is not so in practice. We find that the intellect is developed to the neglect of the other functions of the mind. We fill the minds of our pupils with dry facts, and test, by means of our examinations, which pupils have filled their brains the most. Book learning is fostered and examinations are merely the tests of acquisition of knowledge and strength of memory. We strain the memory, but do not cultivate conscience.

But this is not education. The product of such a system is not the ideal man which education sets before itself as the aim. It lays stress on intellect and its training but the other capacities are left to shift for themselves. It produces calculating machines, walking cyclopaedias, but not *men*. Modern psychology tells us that man is a complex of knowing, feeling and willing. Of these three aspects of man's nature, we can even go the length of asserting that it is more will than either intellect or affection that constitutes the essential feature of man. Know-

ing, it is said, is useful only as it contributes to action. Action is the supreme end of life. Man is not made to meditate, but to act. The recent theory of philosophy, *Pragmatism*, makes knowledge merely dependent on action. According to it, practical utility is the test of truth. The end of education is life and not knowledge. Even Ruskin has stated that "education does not mean teaching pupils to know what they do not know; it means, then, teaching them to behave as they do not behave." Education, therefore, must not merely train the knowing powers, but also cultivate the tastes and fashion the will. The perfection of man's nature as a whole requires a careful training of the heart as well as of the head. The product of true education must have not merely the talents of the great man, but also the virtues of the good man. Unless the will side of man is developed alongside the intellectual, education is a failure. Rufus King, the lawyer, is reported to have said, "Why should I be taxed to educate my neighbour's child, if the education you give him only makes the little rascal twice as sharp, without any additional protection to my throat?" Mere intellectual attainments are no security for good conduct. Not that the intellectual has nothing to do with the moral or the spiritual. Mind is an organic unity in which the several functions act and re-act on one another. Even in the present system of education, where moral training does not form part of the school course, it ought not to be considered that the moral side is not influenced. In that case the products of our education would have been characterless, which happily is not the fact. We reach conscience through the intellect. But an indirect influence is less efficacious than direct training.

Character-building is thus a part of the business of the teacher. Character, according to the definition which has become a part of the common heritage of knowledge, is a "completely fashioned will." How can we make the pupils pursue the right and avoid the wrong? How can we make the pupils entrusted to our care lead a life of virtue and purity? Is direct moral instruction of much value? This is a question which is as old as Socrates. The answer which Socrates gave to this question, Can virtue be taught? is, that it cannot. Virtue, according to that great philosopher of ancient Greece, is a matter of habit and

practice. But still, it cannot be said that direct moral instruction is of no use. For many mistakes we commit are due to ignorance.

> Evil is wrought by want of thought
> As well as want of heart.

For those mistakes of which ignorance is the cause, knowledge is the cure. Prof. Adams says—" The state of a soul that is ill supplied with good ideas calls for little comment. Such a soul can hardly be said to be tempted. The soul must be continually choosing among the ideas presented to it, and if the supply of good ideas is inadequate, it must of necessity choose the evil." Besides, modern psychology considers all actions to be ideo-motor, in the broad sense of the term. Idea is a force or a function. An idea tends to realise itself in action, if its free flow is not impeded by another idea. So organization of conduct or experience is only the organization of ideas.

But still it is a fact which is as clear as daylight that our actions fall short of our convictions. We know the right but still the wrong pursue. Shakespeare in his light way says, " If to do were as easy as to know, then poor men's cottages would have been princes' palaces. " There is a vast gulf separating theory and practice. It is not impossible that our ethics medallist may be the biggest knave in the world. The work of the teacher is therefore to induce the practice of virtue. A strong prejudice and liking for virtue and virtuous life must be created in the pupils' minds. This can be created only indirectly, only by means of the teacher's personality. The dominant instinct of youth is imitation. Children are the creatures of imitation. The teacher's qualities, be they virtues or vices, will be imitated by them. It is therefore necessary that the teacher should be a perfect embodiment of the moral ideal, or at least a worthy example for imitation. Unconsciously the pupils begin to like what the teacher likes, do as the teacher does and, in short, be as the teacher is; on his ideals, his character, his methods and his life, the whole thing depends.

Besides, the moral rules which, abstractly considered, look dry, mechanical and impossible of adoption, are found in their concrete setting in the teacher's life. The pupils begin to know how the abstract rules of theoretic morality can be brought into

relation with the hard, dry-as-dust facts of life. Moral rules put on flesh and blood and appear in their fruitful relations. What were mere declarations of the intellect now appear as principles of life. To the importance of this indirect moral training Mill testifies in these words: "The effect my father produced on my character did not depend solely on what he said or did with that direct object, but on what manner of man he was." Thus the child will *drift* by moral teachers and *reason* by moral teaching towards a virtuous life.

Thus we find that the teacher has to shape and inspire a human soul which, at its infancy, is very ductile and impressionable. It is keenly sensitive to external stimulus and the educator must see to it that only objects which would lead to its good are presented to it. The teacher may play upon the child's mind whatsoever chord he chooses. The child is an incarnation of innocence. "Heaven lies about us in our infancy." Christ says, "of such is the kingdom of God." The child will therefore gladly and willingly accept the views it is taught. But the child has the other instinct of curiosity or inquisitiveness. If you say that drinking or lying ought not to be, the instinct of curiosity will impel the child to ask the question, why is lying bad? In giving an answer to this question, we have to be very careful. The child has not much liking for and is not generally satisfied with abstract answers, such as that lying is bad because it does not conduce to the greatest happiness of the greatest number, or lying is bad because it has not been beneficial to man in the long course of his past evolution, or lying is bad because it is not in accord with the law of reason which is man's nature. That drinking ought not to be because it would lead to dyspepsia or penitentiary, is not after all a satisfactory answer, for it suggests the casuistical retort that drinking can be if it avoids both physical deterioration and legal punishment. The child does not generally relish these answers. But a different kind of answer the child at once acquiesces in. Tell the child that God, the Creator and Preserver of mankind, who watches with an observant eye everything from the crash of an empire to the fall of a sparrow, has ordained that lying ought not to be, drinking ought not to be, then it does not open its mouth. It may appear to some that this kind of carrying the day by

mere proclamation is dogmatic and not rational. Yes, it is dogmatic; therefore it appeals to children. Secondly the feeling or emotional element is predominant in childhood. The child is moved more by the heart than by the head, more by love than by logic. After all, this answer does not seem to be altogether devoid of reason. Thus religion becomes the motive and sanction of morality. The present writer is not unmindful of the fact that morality does not require any extra-moral sanction. As he has stated elsewhere, "The whole course of ethical development has been towards the supplanting of non-ethical motives by ethical ones. Moral autonomy is the ideal."* Morality is a law unto itself, but with children it cannot be so. Some powerful external support to morality is needed, and what can it be, if it is not religion? The religious spirit will animate and strengthen the ethical life. Morality, without the inspiration of religion, has been said to be "Meagre, attenuated and lifeless."

It has of course been suggested by Professor Felix Adler and others that morality can be efficiently taught without any help from religion. He says, "It is the business of the moral instructor in the public school to deliver to his pupils the subject-matter of morality but not to deal with the sanctions of it; to give to his pupils a clear understanding of what is right and what is wrong but not to enter into the question why the right should be done and the wrong avoided." This method would work splendidly if the nature of our children could be transformed. But as long as children are what they are, beings who are inquisitive about everything, this will not do. If they ask the question, Why are the moral maxims obligatory? and if the question is not answered, they quite legitimately doubt if there be good reasons for the adoption of moral rules.

There is another reason which also justifies the inclusion of religion among the school subjects. We have already said that if education omits to take note of any part of human nature, it is so far not complete. Religion is a psychologically universal phenomenon. The religiosity of man is part of his psychical being. "The fact is," says Brinton, in his *Religions of Primitive Peoples*, "that

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* v. *The Hindustan Review*, September, 1910, p. 297.

there has not been a single tribe, no matter how rude, known to history or visited by travellers, which has been shown to be destitute of religion under some form." So then a comprehensive system of education must take account of the religious side of man and lead to its full growth. The religious feeling which is vaguely felt in youth must be made clear and definite by means of education. The absence of religious instruction does not lead one to a middle attitude towards matters religious, as is generally supposed. Such a one is not religiously neutral but is positively sceptic.

Thus far it has all been smooth sailing. The difficulty arises when we wish to carry into effect the several principles we have been speaking about. What kind of religious teaching can we give to the young in India? We have a large number of creeds each professing its own religion. In this connection, let us note that the need for religious instruction is not urgent. Religion with a Hindu is not a cloistered pursuit but a matter of deep, living interest. In India there is religion in everything, even in such minor details of life as eating and drinking. It has wrought itself into the very fibres of a man's being. But if it is felt that some kind of religious instruction is to be introduced, even in India, it strikes us that the best course would be to teach certain fundamental conceptions which are common to the religions of all civilised nations. Every man, it is said, is born into the religion of nature, while the parents make of him a Christian, a Hindu or a Jew. There is no religion which appeals to the hearts of mankind which does not believe in moral law, God and immortality. These, the principles of natural religion, may very well be impressed upon the pupils.

With regard to matters of religion, the feeling in men is rather conservative; be it rational or not, every man clings to his own religion. It is therefore the business of the teacher to foster and encourage the respect and love which the pupils have for their own religions. Thus it becomes essential that the teacher in a Hindu school should reinforce the moral laws and the fundamental notions of religion by stories and illustrations culled from the history and traditions of the Hindus themselves, and similarly with the other religions. Thus we find that the teacher

is a great moral force in the school, which is society shaping itself; and his function, is, in the words of the poet,

> to rear, to teach;
> Becoming, as is meet and fit,
> A link among the days to knit
> The generations each with each.

S. RADHAKRISHNAN.

ARYANATHA, THE PATRON-SAINT OF THE POLYGARS.

THE stray traveller whose interest in art and architecture carries him to the renowned temple of Madura will notice, at the entrance of the grand thousand-pillared mantapam, a fine equestrian statue of an individual, receiving homage from all classes of people who happen to visit the famous sanctuary. The humble peasant, clad in rags, and the proud zamindar, driving his coach and pair, vie with each other in doing honour to that figure, and offering a garland or other gift as a mark of their reverence. Even to a lay and unhistorical mind the questions at once suggest themselves, whom that statue represents, what he was, when he lived, and what his actions were, which entitled him to the respect of the world. To the rude rustic he is an object of worship, as the builder of that mantapam; but to the antiquarian the statue is specially valuable as the representation of a remarkable man, named Aryanatha Mudali, who lived in the sixteenth century, and whose political career was a momentous epoch in the history of South India.

Among the many rulers, generals and public men that flit across the pages of Indian History and vanish into darkness as soon as their meteoric career is over, there are comparatively few real and substantial statesmen, whose wisdom, foresight and zeal were such as to introduce and maintain a new institution or policy, so as to make it an enduring factor in the history of their country. But even such rare individuals have, either owing to scarcity of materials, or the want of enterprise among students of history, been thrown into undeserved oblivion. Of these real but unrecognised makers of history Aryanatha Mudali is one. A contemporary of Akbar and Todar Mall, and a

trusted lieutenant of the Vijayanagar emperors, he left as a monument of his genius an institution—that of the Polygars—which with slight modifications has endured to the present day. A profound scholar, especially in the sciences of astrology and mathematics, a good general and a cautious statesman, Aryanatha could acquit himself with as much felicity in the field as in the court. The mere fact that he remained the trusted minister and adviser of three successive rulers of Madura, proves alike the amiability of his manners, the moderation of his counsels, and his tact in managing men of different moods, desires and temperaments. He took a prominent part in the establishment of the Nayak dynasty in Madura, and co-operated with its founder, Viswanatha, in the government of the kingdom, the evolution of order in place of confusion, and good government in place of anarchy. For more than half a century he was the pilot of the infant kingdom, and left it before his death a strong and well defended state, with sound finances, an efficient army, and a wholesome policy to be pursued by his successors.

Born of poor Vellala parents, somewhere in the second or third decade of the sixteenth century, in a small hamlet called Maipedu, near the historic town of Conjeeveram, Aryanatha had, it is said, certain experiences which foreshadowed his future greatness. A story, not uncommon in the case of many other Indians who rose from similar obscurity to conspicuous stations and dignities in life, is narrated of his childhood. When he was two or three years old, his mother had laid him on a mat and gone out to fetch water. On her return, she found, to her horror, anxiety and alarm, a cobra coiling itself round the child's body and spreading its hood over his head just like an umbrella. She drove the serpent off, and reported the matter to her husband. The news spread, and learned men in large numbers came to the hut, and foretold that Aryanatha would become a great man and make a mark in the world. The boy, it is recorded, proved a prodigy even in his youth. He attained considerable proficiency in mathematics, for which he had a natural aptitude, in the allied science of astrology, and in the military occupations of fencing, wrestling and archery.

When he was about eighteen or twenty, he went in search of adventure to the imperial court of Vijayanagar, then the

resort of all soldiers of fortune and men of talent. Tradition has it that, when Aryanatha presented himself before the emperor for an appointment, he found the ministers, who were engaged in the adjustment of the budget accounts, unable to calculate them correctly, and that he, untutored villager as he was, pointed out the mistake committed by the royal accountants, and audited the account to their satisfaction. The genius of the young adventurer attracted the attention of the emperor, which ripened into favour and confidence when Aryanatha investigated the emperor's horoscope and expounded his career in such a way as to dazzle the best astrologers of the court. These services gained for Aryanatha the office of a royal accountant, in which capacity he so conducted himself as to be considered an excellent officer, equal to any important trust. But the emperor soon had occasion to thank him as a public benefactor and a trustworthy friend of his house. According to a longlived custom prevalent in Vijayanagar, the nobles of the realm used to capture a wild buffalo from the neighbouring forest, and offer it as a sacrifice to Kali, the guardian deity of the city. It was widely believed that the efficacy and fruitfulness of the sacrifice depended solely on the head of the beast's being severed from the body at a single stroke. The superstition of the day held that, if the victim had to be struck twice, a disaster was in store for the empire itself. Now it happened that the buffalo which was led to the sacrificial altar had such long, strong and irregular horns that it became a serious problem how to cut its head off at one stroke. The emperor, courtiers and people were in despair, when Aryanatha came to the rescue. He so adjusted the posture of the buffalo and the direction of the axe that it was easy for the executioner to perform his task. As a reward for this service, the grateful emperor declared Aryanatha a minister, and bestowed on him, together with the title of Mudaliar, the rare honour and privilege of using a state palanquin. It was not long before the emperor further distinguished the merit of his favourite, after a victorious contest of his with a professional wrestler of great renown and valour, by declaring him the commander of all the forces which were stationed in Vijayanagar.

It was at this time that the celebrated general Nagama

Nayak, who had been sent by the emperor to settle certain differences between the Chola and Pandyan kings of the day, turned traitor, and defied the majesty of his sovereign. The latter despatched a force under Viswanatha Nayak, the traitor's own son, to subdue and punish the rebel. Aryanatha served as the lieutenant of Viswanatha in the campaign, and distinguished himself by his feats of valour. When Viswanatha later on became the sole and undisputed ruler of Madura, the sword as well as the advice of Aryanatha was placed at the disposal of the new chief. Alike in the camp and in the council-room, Viswanatha found in his lieutenant a capable officer and a loyal servant.

As the minister of the Nayak Viceroy, Aryanatha accomplished certain reforms of a far-reaching character. His abilities gave a seasonable relief to the people of Madura, for long the victims of oppression and invasions. He made their persons and property secure, maintained the social order, erected temples, founded Brahmin villages, encouraged agriculture, constructed forts and irrigation works, in short, established the kingdom of the Nayaks on the firm basis of loyalty and contentment. At the same time, in order to prevent any loss like that which the people had hitherto sustained owing to the incompetence or rashness of past governments, he established the feudal aristocracy of the Polygars all over the kingdom. A large number of the soldiers and adventurers who had left their distant homes in the north, and marched under the standard of Viswanatha and Aryanatha, clamoured for spoils and rewards. The genius of Aryanatha found a ready means of silencing these clamours. There were in those days numerous forts in the territory of Madura, the advantage of which had not been properly utilised in the past. Aryanatha entrusted the defence of each of these, together with the ownership of the district around it, to a chief or *Polygar*, on condition that he was to supply a fixed number of soldiers to the Madura army, to co-operate with the king in all military undertakings, and to look after the welfare of the people living in his fief by providing facilities for agricultural and industrial operations, digging tanks and canals, administering justice, keeping a vigilant police, and in fact ruling as a petty under-king. By establishing this military aristocracy,

Aryanatha did not merely satisfy the Telugu and Canarese veterans who had marched under the Nayak standard, but made it easy for the king to collect a formidable armament within a short time on any emergency. Madura became in fact a sort of federation, the head being the Nayak Viceroy, and the fiefs of the Polygars the component states.

It is impossible to relate minutely the actions of Aryanatha after the death of his friend and master, Viswanatha Nayak (1563), much less to trace his private fortunes. We shall only observe that he continued to be the Prime Minister of no less than three viceroys, or rather kings, who came after Viswanatha, namely Krishnappa, Virappa and Lingappa, and was the successful pilot of the state through all dangers, internal and external. There is a tradition that when, on the fatal field of Talicottah, the power of Vijayanagar was destroyed by the Musalman arms, Sadasiva Raya appointed Krishnappa of Madura as the Viceroy of his northern possessions and Aryanatha in the place of Krishnappa; that Aryanatha refused to accept his elevation, as his Brahmin preceptor told him that the exercise of royal powers by a Sudra was a sacrilege; and that Aryanatha in consequence was made a sort of special political agent, representing the interests of the emperor in his southern dominions. The display of so much modesty and diffidence in an age of adventure and ambition seems hardly credible to the critical historian; but it should be remembered that such magnanimity or self-denial was not improbable in the case of a man like Aryanatha, whose character after all seems to have suited him to be a capable lieutenant, rather than a master. Whatever the fact was, the relation of Aryanatha to the Madura Nayak must have undergone a change. He was thenceforth an imperial officer, and not one under the immediate authority of the Nayak chiefs: but he seems to have continued to be their chief friend and counsellor. He fixed his headquarters at Solavandhan, a village about twelve miles to the north-west of Madura, fortified it, constructed a temple and a number of houses in it, populated it with all classes of people, and invited hundreds of his own castemen, the Vellalas of Tondamandalam, to colonise it. The neighbouring villages of Pottaneri and Tirumangalam were similarly occupied by the Vellala relatives or dependents of

the great statesman, whose name is even now remembered with gratitude by their descendants, now found chiefly congregated in that part of Solavandhan which is called, after their benefactor, the *Mudaliar Kottai* (Mudaliar's fort).

Aryanatha died in the year 1600, at a ripe old age, lamented by the dynasty which owed its strength to his support, by the people who benefited so largely by his salutary measures, and by the large number of Polygars of whose political existence and happiness he was the author. His memory has been cherished with gratitude by posterity. For the zamindars, especially, the descendants of the old Polygars, his name possesses a charm which age has not withered, and he is actually worshipped as their patron-saint and guardian-angel.

V. RANGACHARI.

BROWNING'S "SAUL."

[BY the kindness of his widow and literary executor, we are enabled to print the following notes by the late Principal Tomory on Browning's *Saul*. It will be seen that the notes fall into two sections, which to some extent overlap. We thought it better to print them as they stand, rather than to attempt any refashioning of Principal Tomory's own work.—ED.]

"SAUL" gives comparatively little trouble to the critic. It is a poem rather for the preacher than for the Browning Society. Dowden calls it "a prophecy of the mystery of the love of God in the life and death of His Son." Berdoe says, "This is perhaps the grandest and most beautiful of all Browning's religious poems." Nettleship says, "The poem details an intellectual battle of the highest order, the working of the imagination up to its highest pitch by means of the will, in order to produce a direct and visible effect upon another man." Chesterton does not comment on *Saul*—a tribute to its altogether uncryptic character.

David was summoned to the Court to try to win Saul back by music to an interest in life. He was in a drowsy melancholy, from which he could not be roused, a melancholy due to his feeling that the Spirit of the Lord had departed from him. A spiritual tragedy had taken place. He who was religiously inefficient had been declared a spiritual bankrupt. This carried

with it the dread sentence of supersession. On Saul's perverted will sullenly wedded with gloom, from which the ordinary duties and frivolities of the Court had not been able to rouse him, David tried his skill. Entering on the task with diffidence, for he was but a golden-haired boy as yet, he was led, by failure to rouse Saul, to put forth more and more will-power into his playing, letting ever stronger ideas rule it, until he reached the plane of compelling love and self-sacrifice. That was the dominant note that roused Saul.

First he tried the tune of the shepherd's call for the sheep at evening, the simple joyous summons, reflecting not so much the shepherd's mood of thankfulness that the day is done as an authoritative summons to the fold and rest. It was a simple air, meant to be understood by sheep. But it did not penetrate the kinglike despair of Saul. The second tune was that which made the quails follow him and leave their mates. No response. Then the song that makes the crickets dance. Still no response. Then a tune of mercy over God's humblest creatures. No response. Then he tries human topics in song. The song of the reapers produces no effect, though full of joy. The marriage song does not rouse him. At last, the chant of the priests seems to penetrate his brains, for he groans. The solemn, semi-supernatural suggestion of that music has roused Saul. So David tries to deepen the impression by singing of Saul's life, and religion and kingship; and in celebrating Saul's divinely-given kingship David fairly roused the monarch.

But David is not yet satisfied. He wishes Saul to gain the full reward of suffering—it is the crushing of the palm-tree's fruit that brings forth the palm wine. So God crushes his children by sorrow that He may get from them the best results of character. David is now determined to make his impression on Saul deeper. He has not stimulated the higher centres, though he has brought Saul back to life and sanity—" 't was Saul as before." How should David attain this result? He sings of the life of Saul as symbolized in the palm. The palm-tree is externally perfect, but it is the palm wine that shall endure when the palm stems and branches have faded away. So "Leave the flesh to the fate it was fit for! the spirit be thine!" "Crush that life, and behold its wine running!" The deeds a man does

go mingling into the life of the world, the flash of his passion and prowess thrills into the life of the nation. And when he is dead chroniclers celebrate his deeds and record his greatness. "Then, first of the mighty, thank God that thou art!"

By God's inspiration David sang on, and Saul gradually resumed his ordinary demeanour, as before his depression.

> He is Saul, ye remember in glory,—ere error had bent
> The broad brow from the daily communion; and still, though much spent
> Be the life and the bearing that front you, the same, God did choose,
> To receive what a man may waste, desecrate, never quite lose.

Soothed by David's music the warrior-king shows interest in the boy-musician, strokes his hair, takes his head between his hands, gazes into his eyes; and David's love flows out to meet the king.

* * * * *

This evening, as only one piece is prescribed for discussion, it is possible to have detailed criticism. The poem is based, as we have seen, on the episode in Saul's career when the Spirit of the Lord had departed from him and melancholy had claimed him for its own, and when, after many devices had been tried in vain, David's harp and song were impressed into the national service to restore the king to happiness and his right mind. It was not a musical feat so much as a spiritual contest in which the Spirit of the Lord inspiring David was struggling against the demon of depression and soul-darkness that had enthralled Saul. The poem skilfully works up the melody of persuasion into an argument for spiritual optimism.

In all this David is a more central figure than Saul, the physician is more conspicuous than the patient. Abner welcomes David to the tent of Saul, where the distraught monarch has lain unconscious for three days. It was "a strife" between Saul and the Spirit.

David breathed a prayer, and entering the tent of Saul, first the outer tent, then the inner, announced himself—"Here is David thy servant"—but no voice came out of the darkness. At last he descried Saul leaning against the tent pole in the centre of the tent.

> He relaxed not a muscle, but hung there as, caught in his pangs
> And waiting his change, the king-serpent all heavily hangs.

David tuned his harp—

> Took off the lilies we twine round its chords
> Lest they snap 'neath the stress of the noontide—those sunbeams like swords!

Browning makes David in the poem record his experiments with Saul. He is only a shepherd boy with a turn for music who has observed the effect of tunes on certain animals. It is his repertoire, and he exhausts it on the king. When at last David had roused Saul to consciousness, he sang of the joy of life in the strong, happy boy, leaping from rock to rock, or bathing in the glittering pool, or hunting the bear or the lion, living on simple food.

> How good is man's life, the mere living! how fit to employ
> All the heart and the soul and the senses for ever in joy!

He pictures the white locks of the father, the thin hands of the mother, the keen brothers, the friends of his boyhood who had watched Saul's career with pride till at last he became king—

> a people is thine;
> And all gifts, which the world offers singly, on one head combine!

Thus he stirs up the self-respect of Saul and rouses him to take pride again in his position. The young harper let out his emotion in sounding the name Saul, and the king was struck by the name as

> when Spring's arrowy summons goes right to the aim
> And some mountain, the last to withstand her, that held....
> ....on a broad bust of stone
> A year's snow bound about for a breastplate,—leaves grasp of the sheet.
> Fold on fold all at once it crowds thunderously down to his feet,
> And there fronts you, stark, black, but alive yet, your mountain of old.

The mountain, winter clad with snow, freed by the breath of spring, gets ready for the springing grass. So Saul was "standing before me, released and aware."

Into the seventeenth, eighteenth and nineteenth stanzas Browning puts the Messianic gospel of David to Saul. The shepherd boy felt that he had not touched the deepest notes in character, or lighted upon a motive adequate to sustain Saul in future. He, a boy, had been exploring God's universe in search of its secret. That method can never be more than partially successful. What is wanted is that God Himself should come and reveal His own secret. Human faculties are grossly inadequate to such a task. I can record only what I see.

> God is seen God
> In the star, in the stone, in the flesh, in the soul and the clod.
> And thus looking within and around me, I ever renew....
> The submission of man's nothing-perfect to God's all-complete,
> As by each new obeisance in spirit, I climb to his feet.

The problem calls for man's solution. "Behold I could love if I durst!" Self-examination checks him;

> Do I find love so full in my nature, God's ultimate gift,
> That I doubt his own love can compete with it?

Or can he imagine he can do more for Saul than God can?

> Would I fain in my impotent yearning do all for this man,
> And dare doubt he alone shall not help him, who yet alone can?

It was God that made Saul, that dowered him with his splendid body and his keen, penetrating mind, that gave him his popularity. Will not God give him the best gift also?

> Ay, to save and redeem and restore him, maintain at the height
> This perfection....
> Interpose at the difficult minute, snatch Saul the mistake,
> Saul the failure, the ruin he seems now,—and bid him awake
> From the dream, the probation, the prelude, to find himself set
> Clear and safe in new light and new life,—a new harmony yet
> To be run and continued and ended—who knows?—or endure!

Man, however much he may love, is impotent to accomplish his love. Yet his would do counts more than what he does. His willingness is taken for the deed. If his power were equal to his will the desire would be accomplished.

> Would I suffer for him that I love? So wouldst thou—so wilt thou!
> So shall crown thee the topmost, ineffablest, uttermost crown—
> And thy love fill infinitude wholly....
> As thy Love is discovered almighty, almighty be proved
> Thy power, that exists with and for it, of being Beloved.

Then the revelation flashes upon David, it is the God-man that we need. God manifest in the flesh!

> 'Tis the weakness in strength, that I cry for! my flesh, that I seek
> In the Godhead! I seek and I find it. O Saul, it shall be
> A Face like my face that receives thee; a Man like to me
> Thou shalt love and be loved by, for ever: a Hand like this hand
> Shall throw open the gates of new life to thee! See the Christ stand!

So David spoke to Saul in prophetic strain, heralding the Messiah.

The revelation flashed upon David in a thrill of perceptiveness which made angels, principalities and powers visible to his eyes. The prophecy of Christ had cosmic importance and influence.

The whole earth was awakened, hell loosed with her crews;
And the stars of night beat with emotion, and tingled and shot
Out in fire the strong pain of pent knowledge: but I fainted not,
For the Hand still impelled me at once and supported, suppressed
All the tumult, and quenched it with quiet, and holy behest,
Till the rapture was shut in itself, and the earth sank to rest.

The whole of nature was affected by the revelation and felt the thrill of it—the grey of the hills had an added intensity, the shuddering forests held their breath, the wild beasts were startled, the birds were stiff and chill, and rose heavily as David approached—the serpent slid away silent. "They felt the new law." It was manifested in the faces of the flowers, the heart of the cedar, the vine-bowers.

And the little brooks witnessing murmured, persistent and low,
With their obstinate, all but hushed voices—"E'en so, it is so!"

Thus the Restitution of all things is brought about in Christ.

A. TOMORY.

HAPLESS LOVE.

'T is twenty days since Death did claim
The heaviest toll I ever paid
In her, whose loving semblance made
My life move onward with an aim.

Yes, twenty times the day hath broke
Since these unhappy fingers felt
Her icy brows, this heart did melt
To find her eyes no longer woke,

But slept a new, unending sleep.
Yes, twenty times the sun hath set
Since friend and neighbour sorrowing met
And said 'Farewell' in accents deep.

But yet, what witchcraft this, that oft
I doubt the loss? That gentle tread
I hear is Love's; she is not dead;
That voice is hers, that whisper soft.

Alive or lost, I cannot tell;
Association's bonds to tear
Are hard. But O! I die to bear
This life in death, this sceptic hell.

M. H.

NOTES OF THE MONTH.

THE outstanding event in the affairs of the world during October is the revolution in Portugal. King Manoel II., the representative of the dynasty that has ruled over the country for nearly three hundred years, has been driven from his throne, and a republic proclaimed. Little blood has been shed over the change. The Royalists did not succumb without an effort; but the fighting was confined to Lisbon, the main part of the navy and army were evidently friendly to the revolution, and in the absence of any marked enthusiasm for the established order a very few days sufficed to settle the question. Careful preparation, by which the control of the forces on the spot had been secured, enabled the revolutionaries to carry out their plot without any general civil war. There is no indication of personal resentment against King Manoel himself. Succeeding to the throne at an early age, under the tragic circumstances which our readers will recall, the young King has had very little chance to show what qualities he possesses, or to exert any definite influence on the course of events. Unless some powerful movement in the provinces brings about a counter-revolution, it seems likely that he will spend the rest of his days in retirement. Other powers are not likely to intervene to overthrow the republic. If the new Government can guarantee peace and order—and it has undoubtedly started well—its recognition by the other states of the world is only a question of time.

A REMARKABLE feature of the revolution is the personality of the leaders. Most of them, including the newly proclaimed President, are scholars and thinkers rather than men of action in the ordinary sense. But their character evidently commands respect, and has operated for good in the conduct of the revolution. From first to last, so far as we can judge, political convictions have been translated into action without any of those displays of violent and vindictive spirit that usually attend political convulsions. Even the Roman clergy have been treated with a dignified restraint, though firmly and inexorably made to feel the hostility of the new movement. It is impossible to mistake the

anti-clerical temper of the new régime, an aspect of affairs all the more significant in view of similar manifestations in France, Spain, and Italy. The Latin states of Europe, which have constituted one of the strongholds of Papal power, are evidently weary of the oppressive domination of the Roman hierarchy. Especially striking is the prompt intimation by Spain and Italy that they will give no harbourage to the religious orders now expelled from Portugal. The Vatican must mend its ways if it is not to cease entirely to command respect and support in the countries of the Latin name.

ONE very curious outcome of the revolution has been the nefarious plan propounded in certain prominent German newspapers. Several of the Portuguese possessions overseas, including those in India, have already accommodated themselves to the change of rule, and it is natural to suppose that the republic which takes the place of the monarchy in Portugal itself will in like manner succeed to the control of Portugal's colonies. But these German organs, with amazing naïveté, suggested that Germany and Britain should seize the opportunity to divide the dependencies of Portugal between them. The episode throws a curious light on German political ideas. Of late the German press has been much exercised over the supposed intention of Britain and Russia to proceed to the dismemberment of Persia; and charges of "Machiavellianism" against the English are a standing-dish in the German papers. We understand them now. To put it in a homely phrase, the Germans measure our corn by their bushel. What they would do without hesitation themselves, they infer that Britain is willing and anxious to do. It is hardly necessary to disavow such intentions on the part of King George's Government, and we are reluctant to believe that the better and more responsible sections of German opinion approve them. But undoubtedly they are indicative of a permanent influence in German politics, which leads *inter alia* to many unfounded suspicions of British policy. The Machiavellian designs of which we are suspected are the product of the Germans' imagination, the natural outcome of the essentially Machiavellian temper in which they themselves approach international questions. Surviving from the Middle Ages, this temper has been fostered, not discouraged, by half a century of Bismarkism: in England it has happily been outgrown.

WE have received a number of papers from MR. Joseph H. Fussell, the Secretary of the Universal Brotherhood and Theosophical Society This Theosophical Society, which has its headquarters in California

claims that it is the only genuine Theosophical Society, and that Katherine Tingley, the lady under whose direction it now is, is the true successor of Madame Blavatsky. The papers consist chiefly of attacks on certain members of the Theosophical Society which has its headquarters at the Adyar. Though the charges they bring are of the very gravest character we should not have noticed these papers were it not for the way in which, in the course of his account of the Theosophical movement, Mr. Fussell refers to the missionaries of the Madras Christian College. The reference is of course made in connexion with the exposure of Madame Blavatsky and her methods which was made in the pages of this *Magazine* in September and October 1884. A good many people, doubtless, still remember the interest that was created both in India and in England in the early eighties by the stories of wonderful "phenomena" performed by Madame Blavatsky with the assistance of her master, the Mahatma Koot Hoomi. Mr. Sinnett's book, *The Occult World*, which gave an account of these marvels, was widely read, and on all sides people babbled of Tibet Brothers and Mahatmas. It was not surprising therefore that the publication in this *Magazine* of the two articles referred to caused a great sensation, seeing that they openly charged Madame Blavatsky with fraud and supported the charge with copious extracts from letters written by her. The letters were supplied by Madame Coulomb, who with her husband had for years been the intimate of Madame Blavatsky, and had been left by her in charge of her rooms at the Adyar when she went to Europe. Mr. Fussell represents the Coulombs as homeless wanderers whom Madame Blavatsky befriended in Bombay, but as a matter of fact they had before that shown kindness to her in Egypt and had lent her money there. During Madame Blavatsky's absence they quarrelled with the other inmates of the Adyar, and though a letter from Koot Hoomi smoothed matters over for a little a rupture took place, and finally they were expelled from the Society. In August the Coulombs communicated with the Editor of this *Magazine*, and he, having satisfied himself after careful examination and consultation that the letters were genuine, took upon himself the risk of discharging what he considered to be a public duty and made the facts known. Mr. Fussell's account of what happened is as follows:—"It was afterwards learned and published in the *Madras Daily Mail* that the missionaries of the Madras Christian College had offered to pay Madame Coulomb a thousand rupees to procure certain letters of Madame Blavatsky." We do not know who learned and published this, but the statement is untrue. In an article published in this *Magazine* in April 1885 an account is given of an

interview between some of the members of the Theosophical Society and several gentlemen connected with the exposure. We quote two extracts from it. "At the close of the interview Dr. Hartmann asked what we had paid Madame Coulomb and remarked that it was rumoured that we had purchased the letters for Rs. 10,000. He was informed that such a rumour was wholly false, that we had *not* purchased the letters, and that Madame Coulomb had only been paid at our ordinary rates for work done." "We may add to this that the letters were put into our hands absolutely and unconditionally with the single proviso that they should be returned when we were done with them. The first suggestion as to payment for work done came not from Madame Coulomb but from us, and from first to last we have paid her the comparatively petty sum of Rs. 150." Mr. Fussell, it is true, does not commit himself to the statement that the missionaries of the Madras Christian College bribed Madame Coulomb to turn forger, but his remark is an excellent example of the *suggestio falsi.*

MR. FUSSELL goes on to state that "the letters which Madame Coulomb turned over to the missionaries were proved to be forgeries." We should like to know when and where this proof took place. It was of course loudly stated at the time by Madame Blavatsky's friends that the letters were forgeries, and for a time there was much talk of legal proceedings. We shall quote again from the article in the *Magazine* for April 1885. "What all outsiders have demanded is that Madame Blavatsky shall *clear herself in a Court of Law.* The press of India has been unanimous in its opinion that only so can she ever regain public confidence. A few months ago the Theosophical leaders were quite content to accept this position. They reserved their defence, we were told, for Court: 'At the proper time and before the proper tribunal' all should be made clear. Again and again was this said by the props of the Society in India; and Madame Blavatsky herself, if we are to believe the interviewer of the *Pall Mall Gazette,* was hot for the conflict, and hurried out to India to commence proceedings against us. So strong was the confidence at Head Quarters that once and again it was prophesied that we should 'rue the day' when first we 'accepted the lying evidence of two dismissed servants.' With these satisfactory assurances we patiently awaited events. To be defrauded at last of the opportunity of proving in a Court of Law the full strength of our case is hard. But it must be harder for those who have pledged their faith and honour to Madame Blavatsky and Theosophy to acquiesce in a course which all the world will regard as a damning confession of weakness." It was a simple issue for a

Court of Law. As the same article says, "The question then is—Are the letters genuine or are they not? We assert that they are, and we are sure that we could prove them to be so in a Court of Law. Theosophists declare on the other hand that they are forgeries perpetrated by Madame or Monsieur Coulomb. The case admits of precisely the same proof as every other case of alleged forgery and is simplified by the existence of a vast mass of undisputed documents side by side with the disputed ones, and an almost indefinite amount of circumstantial evidence." The challenge was never taken up, and now Mr. Fussell has the hardihood to state that the letters were proved to be forgeries—but the "phenomena" ceased.

THEOSOPHISTS of the type of Mr. Fussell ought to feel gratitude to the missionaries who freed his Society from the frauds with which it was becoming associated. Instead of being grateful, however, he imputes evil motives that do him no credit. "The light from her [Madame Blavatsky's] torch was too brilliant and the power of her work too great for the missionaries. It threatened their influence, their very livelihood, and so (probably under the advice of colleagues in America and Europe) they busied themselves in decrying her and in seeking to make her appear as a charlatan and a fraud." By way of contrast to this we shall quote an extract from the second of the original articles. "Our critics, especially the Theosophists among them, assume with scant charity that we have not been hard to satisfy as to evidence against Madame Blavatsky. Our 'missionary rancour' is supposed to blind us to the faults of the Coulombs and to make us ready to believe any tale they choose to tell. Sectarian prejudice is motive enough to induce us to join in a shameful conspiracy against innocent people. As to the last accusation, if our readers in Southern India can believe it, nothing that we can say is likely to overthrow their belief. Whether we have sufficient evidence to justify our proceedings the public will have an opportunity of judging presently. But this much at least we can say for ourselves. While other periodicals, our most violent critic included, have in the past paraded their unbelief in Theosophy and contempt for Theosophists without any justification but their own unerring intuitions we have always treated the cause and its adherents with genuine respect. It is neither with Theosophy nor with Theosophists that we have any quarrel even now. We fully recognise the right of the Theosophical Society to cultivate its chosen field. We recognise that something like what it proposes with regard to the ancient literature and religions of India is an absolute necessity at the present time. We believe that just as the speculative principles of the Society are older than Madame

Blavatsky so they will live long after she is dead. We will even go farther and say that there are great possibilities before the Society and that the one thing necessary to its real welfare is its complete separation from false phenomena and lying wonders. In bringing forward, as we have done, proofs that Madame Blavatsky's Mahatmas are a myth and her phenomena but feats of jugglery, we claim to be doing a greater service to earnest and thoughtful Theosophists than to any one else."

In conclusion we would recommend to any one who thinks of writing on "The Theosophical Movement" that before doing so he should study the different articles that appeared in this Magazine now a quarter of a century ago. They have been reprinted in pamphlet form by the Christian Literature Society under the title, *The Collapse of Koot Hoomi.*

WE have received two communications with reference to the late Rev. Alex. Tomory, whose untimely death in April last has been already referred to, and from whose literary remains our fourth article this month is taken. The first intimates that—

"A short time ago some of his friends met as an informal committee, and were unanimously of opinion that, should funds permit, this Memorial should take the form of a Students' Hostel in connection with the Scottish Churches College. It was felt that this would be a particularly fitting kind of Memorial, seeing that Mr. Tomory was one of the pioneers in the extension of the Hostel system in Calcutta. In 1908 a Hindu Hostel in connection with Duff College was started, and was from the first under the care of Mr. Tomory.

"It was felt also that such a Memorial would be, not only appropriate, but exceedingly useful. The general necessity of Hostel accommodation for Calcutta students has been in recent weeks sufficiently emphasised. In regard to the particular necessity of an additional Hostel in connection with the Scottish Churches College, we may add that the existing Hostel accommodation does not provide for more than one-third of the students whose homes are outside of the city. . . . . At least three additional Hostels, each providing for about fifty students, would be required for the satisfactory accommodation of the students belonging to this College. That a 'Tomory Memorial' Hostel would meet a very urgent need is therefore apparent, and we consider it also appropriate that his name should be associated with the College of which he was the Principal designate, and which has inherited the traditions and the work of Duff College, where he laboured for more than twenty years."

In case any of our readers desire to take part in erecting this Memorial to Mr. Tomory, we have only to add that subscriptions may

be forwarded to the Rev. W. J. Chree, of Madras, who is a member of the Committee, or to the Hon. W. R. Gourlay, I. C. S., or the Rev. W. S. Urquhart, respectively Chairman and Secretary of the Committee, at 2 Cornwallis Square, Calcutta.

THE second communication announces that a volume of sermons by Mr. Tomory is to be published by Messrs. Macniven and Wallace, of Edinburgh. The Rev. Principal George Adam Smith contributes a preface, and the Rev. and Mrs. W. S. Urquhart an introductory memoir. The volume, which is expected to appear this month, can be obtained from Messrs. Thacker, Spink and Co., Calcutta. The probable price was said to be Rs. 2-8.

PROBABLY most of our readers have heard of the death of Dr. Jared W. Scudder. We take the liberty of quoting the following obituary notice from the pages of the *Indian Standard :*

"The passing of Dr. Jared Scudder ends a chapter in the history of a remarkable missionary family. His father, Dr. John Scudder, landed in Ceylon as a medical missionary in 1819, and all his seven sons followed in his footsteps. Of these Dr. Jared was the last survivor, and has now entered into rest at the advanced age of 80. The family, however, shows no sign of becoming extinct. Mrs. Jared Scudder and Mrs. John Scudder are still on the field, though the former is in very poor health, and of the third generation no fewer than seven are missionaries of the American Arcot Mission.

"Dr. Scudder was born in India and educated in the Madras Christian College. He came back to India as missionary in 1856, so he had completed fifty-four years of service, and since the death of Dr. John Murdoch he had been the senior Protestant Missionary in South India. From 1895 to 1908 he was Principal and Professor of Theology in the Arcot Theological Seminary. Compelled by failing health to retire, he remained in India, and as long as he had strength he continued the literary labours in which he had for many years been engaged.

"As a Tamil scholar Dr. Scudder stood in the very foremost rank. He was the last survivor of the company to whose labours we owe the version of the Tamil Scriptures at present in use. His own works—*A Commentary on the Epistle to the Romans*, *Theology*, etc.—are written in excellent Tamil, and it is said that they were written without any help from pundits. He was also an excellent preacher in Tamil. Throughout his long life he showed great strength of character, and his memory will be reverentially cherished by his friends and those for whom he laboured."

WE would call our readers' attention to the letter of the Rev. J. Knowles on the subject of Romanic Letters for Indian Languages. Mr. Knowles is particularly desirous that the friends of India, British and Indian alike, should "say what is going to be their attitude towards any change of letters at all. It is unthinkable that the present thousands of complicated characters can endure. What do they propose as a substitute? Have they a better scheme to suggest? I have chosen Roman letters as the world-wide basis. All the civilised nations are using them or adapting them to their use." We may add that Dr. Miller's recommendation to Mr. Knowles was—Use the Roman letters as far as they will go and add new letters for the other sounds not properly represented. This is, in fact, exactly what Mr. Knowles has done, as any one may see on consulting his pamphlet, now published by the C. L. S. Such a course is, in the author's own words, "reasonable; it is practical; it has the sanction of precedent; it is the best course for illiterates and for students, for readers, writers and printers." Mr. Knowles suggests that the subject might be taken up for discussion in debating societies and similar bodies. He will also welcome personal expressions of opinion from those interested in the subject. His address is—Mowbray, Whitley Road, Eastbourne, England.

WE are asked to print the following notice for the information of the public.

Hereafter the Headquarters of the Inspector-General of Agriculture in India will be at Pusa instead of at Nagpur, C. P. His postal and telegraphic address is Pusa, Bengal. Pusa is six miles by road from Waini Station on the B. & N.W. Ry. All parcels sent to him by Railway should be sent to that Station.

CORRESPONDENCE.

ROMANIC LETTERS FOR INDIAN LANGUAGES.

To the Editor of the *Christian College Magazine.*

DEAR SIR—

I am sending for your kind acceptance and review a copy of *Our Duty to Indians and Indian Illiterates.* The booklet will be found interesting to Indian students, giving as it does the history of the vernacular scripts, while the illustrations and specimens will show that with romanic letters the art of reading a vernacular may be reduced to ten simple lessons, writing becomes as easy as English and printing practical and cheap. For full details and the reasons for the

romanic code set forth I must refer readers to the booklet, which may be obtained from any of the C. L. S. Depots.

There are, however, two questions arising out of the relations between Great Britain and India on which I should like to say a few words. The first question is—What is the duty of the missionaries and friends of India in regard to the millions of illiterates? and the second is—What is the duty of educated Indians to the uneducated? In both cases I refer to the question of letters.

The Indian Census shows that out of 89,241,825 women and girls over the age of fifteen 88,487,203 cannot read and write. It also states that "the number of persons who first learn to read and write after attaining the age of fifteen is infinitesimal." Are the missionaries never going to give these millions a chance of simple letters? Are the adult millions to have no option? The booklet proves that with romanic letters an ordinary illiterate adult may be taught to read his vernacular in ten simple lessons of half an hour each. Do I need to plead further with fellow-missionaries for the option to be given to these millions of such simple letters and such simple lessons?

Are the educated Indians content to avail themselves of the schools and colleges, the teachers and the books, the advantages which position and (may I say?) caste has given them and allow their fellow-countrymen to remain in the darkest ignorance of schools, teachers, books and friends? Surely if God has given them more than others it is that they may be of service to those who can never have all their advantages. An alphabet of simple letters would be an inestimable blessing to Indian education.

Mowbray,
Whitley Road,
Eastbourne.

Yours truly,
J. KNOWLES.

LITERARY NOTICES AND NOTES.

Studies of Indian Life and Sentiment. By Sir Bampfylde Fuller, K.C.S.I., C.I.E. London; John Murray; 1910. Price 6*s*. net.

NOT many months ago we had the pleasure of calling our readers' attention to an admirable book on India by a distinguished Frenchman, M. Chailley. It is very satisfactory to be able to record another addition to the number of really good books on India and to commend it to our readers. Author and publisher alike are to be congratulated on this work. As it is not high-priced, we hope it will enjoy a wide

circulation both in India and in Britain. We have come across very few books at once so sound and so vivid. M. Chailley brought to his work the detachment of the foreigner and the insight of a trained thinker and critic. Sir Bampfylde Fuller, on the other hand, writes with the intimate knowledge of the experienced administrator, acquainted from the inside with the problems and achievements of Indian government, at the same time that his natural gifts of imagination and sympathy enable him to interpret with rare fidelity the people and institutions of the land of his life-long service.

Among the outstanding impressions of the book is the enhanced respect it has inspired for the author himself. A few years ago he was very much in the public eye owing to the course of events in the province he administered. But controversies do not always show the man. Whatever view may be held as to the affairs of Eastern Bengal, it is not possible to doubt the sincerity and rectitude of the writer of this book. Only a man of wide outlook and generous education could handle with facility and clearness the range of topics it covers; and the book testifies, by many casual references and unaffected disclosures, to the whole-hearted endeavour of the writer to understand and appreciate the people and the country he has helped to govern. Immediately, the general public are the gainers, for these gifts have enabled Sir Bampfylde Fuller to write a peculiarly interesting and informing book. Further thoughts, however, arise on the value of such endowments, and of the wisdom which is the fruit of this combination of remarkable talents and unusual devotion to duty. Such lives reflect the greatest possible credit on the service they adorn; and in the light of these pages, though the event itself is hardly even hinted at, the author's enforced retirement seems more than ever unfortunate. But that "ill wind" will be blowing its share of good if the public give Sir Bampfylde's book the reception it deserves. For the general reader, it would be hard to find a better guide to a just appreciation of India's life to-day.

The book consists of nineteen chapters, extending over some three hundred and fifty octavo pages. An account of the monsoon, and all that belongs to it, of the country in its physical aspects, and of the people, is followed by a brief review of the history—before and after 1000 A.D. The religions, indigenous and Hindu, the Muhammadans and the institutions of the caste and the village, as well as the principal phases of domestic life, are next dealt with. Special treatment is then given to some of the hill-peoples of Assam, and it is here that the author gives his clearest pronouncements on the subject of Christian missions. Agriculture, Famines, Manufactures and Commerce, account

for three chapters, Government and kindred questions for three more; Schools, Colleges and the Press have a chapter to themselves, while a review of England's achievements and an outline of India's sentiments bring the book to a close. On all these subjects, we may say summarily, Sir B. Fuller writes with ease and with judgment. Minute specialisation is not to be looked for, though few generalities are indulged in without the support of typical illustrations. The sobriety of judgment displayed is only rivalled by the clearness with which every subject is set forth. We are confident that those who know nothing of India will find here something to give them a shrewd perception of Indian affairs, while those who know India best will appreciate an illuminating review of familiar subjects. It is easy, especially for us in the South, to see that Sir Bampfylde knows North India best; but he is not insensible of the differences, and the complexity and variety of Indian life are freely recognised.

Subjects on which the writer's views may well be emphasised are the training of Indian officials, on which he has recently written more at length in the *Spectator*; the value of the element of locality in Indian administration; and the position and influence of lawyers. The cleavage in Indian life due to diversity of race and language is undeniable; and an endeavour to foster minor "national" feelings on the basis of existing unities of race and language would perhaps have done more to develop an active and rational patriotism in India than the wider political unification can accomplish. Sir B. Fuller points out how many advantages might have been secured by the creation of "governments that were smaller and much more numerous than the existing administrative provinces," and which followed instead of often breaking across the lines of language division. In this, and in his desire for greater continuity of service in the same province or district in all branches of the administration, the author will carry the assent of many, Indians and Europeans alike. His advocacy of the *panchayat*, too, in preference to exotic forms of administration and inquiry, is temperately and judiciously stated. His review of the position and influence of the lawyers is severe, but far from unjust, and prompted by a keen sense of the evils of excessive litigation and a just perception of the differences between English and Indian life which is absent from the conventional defence of the existing state of things.

Missionary readers will naturally desire to know Sir B. Fuller's views on mission work in India. It is a little curious that he gives no separate treatment to the subject, though he more than once touches upon it. None could wish, however, for a more generous, while at

the same time discriminating, appreciation of Christian missions than that given in the chapter on the peoples of the hills. The success of the missionaries among the Khasis is there reviewed, and very rightly hailed as a vindication of mission work in India; materially, morally, intellectually, the Khasis have been transformed and uplifted. And the writer joins with those who regret "that Missionary endeavour is so largely occupied in a direct conflict with these forces [Hindu speculation; Islam;]—in educative and argumentative work at the centres of Indian society, while so much ground remains untouched which can promise a more grateful harvest." We venture to think, however, that when the long account is made up it will prove here too that "wisdom is justified of all her children."

In the chapter on education, the writer, like many others, is inclined to attribute a little too much to Lord Macaulay, overlooking the fact that the celebrated despatch which laid the foundation of the educational policy of Government was not based on speculation only, but on the solid, practical work already done by Duff in Calcutta. It was Duff's work, even more than Macaulay's despatch, that rang the knell of a policy of "Oriental learning." Macaulay may have turned the scale in Government circles; but Duff's success indicates that the defeat of the "Anglicists" in 1835 would have committed Government to an impossible policy. The tide in India had already set the other way. The limitations of Indian education are well brought out, its narrow area, its obsession by examinations, its superficiality; but the criticism is temperate, and the reasons at the base of each defect are impartially noted. The weakness of Government's inspecting staff is recognised as a factor in the comparative failure of high schools and colleges. Other features referred to—the laxity of discipline, the desirability of hostels, and the curious results of Government's "religious neutrality"—will not be new to Madras readers. Lord Curzon's reform schemes, including the policy "that the State should not shrink from establishing educational institutions of its own if they were required by special needs or to serve as models," are briefly reviewed; but they are felt to be too recent for just criticism. The chapter also includes a sketch of the history of the Indian press, and of the growth of sedition to which it contributed.

If India is to be governed by the British democracy, it is above all desirable that that democracy should be well informed. Only a few here and there can reasonably be expected to know India, even indirectly, with any minuteness; but an intelligent apprehension of the bearing of India's problems may be widely diffused if books like this can be popularised. Any voter conscious of his responsibility and

anxious to learn something about the great empire he helps to govern, may well begin with *Studies of Indian Life and Sentiment*. It will give him a truer sense of the greatness of Britain's achievement and of the magnitude of the task still before us. An intelligent pride in and real enthusiasm for both countries are needed; otherwise discouragement and indifference are inevitable. And it is in books such as this that the material for a just sense of the greatness both of India and of Britain is to be found.

The Revised Version for Schools. The First Book of the Kings. By H. C. O. Lanchester, M. A. *Isaiah, I—XXXIX.* By C. H. Thomson, M. A., and John Skinner, D. D. *The Epistles of Peter, John and Jude.* By Claude M. Blagden, M. A. Cambridge; The University Press; 1910. Price 1*s.* 6*d.* *net* each.

FEW series issued from the press in recent years are better deserving of praise for success within their range than the Cambridge *Revised Version for Schools.* The three latest volumes received will fully sustain the reputation of their predecessors, one of which was hailed by an educational paper as "an edition as remarkable for its elegance as for its high utility."

Principal John Skinner's name alone would be sufficient to accredit this edition of the First Isaiah. Introduction and notes alike are clear and lucid, and contrive to give the reader in very short compass an amazing harvest of scholarship. The background of Isaiah's work, the personality of the man, and the import of his teaching, are strikingly set out. It is a pity that maps—an admirable feature of the series—are absent from this volume. A map of Western Asia in the Prophet's time would have been useful.

The *Kings*, again, is a simple but scholarly treatment of a great book, condensing into a few lucid pages the fruits of wide and thorough scholarship. Unfortunately the size of the volumes (as we presume) has made it impossible to preserve the unity of the *Book of Kings.* This volume reaches only to the rather arbitrary break traditional in the modern versions.

Mr. Blagden's book on the "General Epistles" is simple and straightforward, following the views now generally held as to the authenticity and authorship of the respective Epistles. We would suggest, as there seems to be space to spare, that a brief general introduction, outlining the history of the church from Pentecost to the close of the first century, and thus affording some idea of the medium

in which the Epistles were produced, would enhance the utility of the book.

Of all three it may be confidently said that they will be serviceable not only to schools and colleges, but also to private students of the Scriptures who would find the larger commentaries unmanageable. A noteworthy feature throughout is the frequent citation of Hastings' *Bible Dictionary*. That in itself will show how thoroughly modern work has been incorporated in the preparation of this edition. Cheap and elegant, simple yet profound, the series deserves the most generous recognition and support.

Matteu Suviseda Venba (The Gospel of Matthew in the *Venba* metre). By Mr. Saminatha Pillai (Head clerk, Agricultural College, Coimbatore). Price As. 9.

In this book of 173 pages Mr. Saminatha Pillai has performed a remarkable feat. He has translated the whole of the Gospel of Matthew into Tamil (*Venba*) verse. and Tamil scholars, both Hindu and Christian, acknowledge that the verse flows easily, and is easily understood. Through genealogy and narrative and parable Mr. Saminatha Pillai pursues a steady course, devoting as a rule one *Venba* to each verse of the Gospel. The method may be denounced as too mechanical, and perhaps it is, but the limitations which the author has imposed upon himself only bring out more clearly his skill. The labour involved must have been extraordinary, and the remarkable thing is that the author is a devout Hindu. It is a notable sign of the times that one who is not a professed follower of Christ has yet felt His attractiveness so strongly that he has laid this tribute at His feet. The book has already attracted the notice of intelligent Hindus, and it deserves a wide circulation among them as well as among Christians.

The Madras Manual of Geography. Price Re. 1. as. 8. *The Student's Handbook of Geography*. Price 2*s*. *Geography of India*. 2 vols. Price As. 10 each. By George Patterson, M. A. London and Madras; The Christian Literature Society; 1909.

THESE geographies from the pen of the Rev. Geo. Patterson put within the reach of Indian schools and colleges good and up-to-date text-books in the subject at a reasonable price. All three books are well got up. That the maps are rather poor matters little; no one should attempt to study geography without an independent atlas of good quality. *The Student's Handbook* is practically a duplicate of *The Madras Manual*—not quite so well bound, and apparently intend-

ed rather for the English market. The two volumes on India deal with the country (1) as a whole, (2) in Provinces and States, and naturally give much fuller information about India than is possible in the more general handbooks. A striking feature is the relief-map of each province which accompanies the text. All the books are full of information, set forth lucidly and in order, in accordance with modern authorities. If restrained from committing too much to memory—especially the statistics of population and area and the like—the student will find them useful guides to geographical knowledge.

Our Duty to India and Indian Illiterates. By the Rev. J. Knowles. London, Madras, and Colombo; The Christian Literature Society; 1910.

IN the *Notes of the Month* for July we referred to this pamphlet by Mr. Knowles, in which he very ably commends the use of a new script based upon and developed from the Roman alphabet for all Indian languages. We need add but little to the account then given. No reasonable man can be content with the present "Babel" of scripts current in India. Most of those in use are intrinsically defective, and all alike suffer by their very variety. Their speedy replacement by a simpler and uniform script is heartily to be desired, at once in the interests of popular education and of the highest scholarship. An expert Tamilian desirous of learning Telugu or Kanarese is needlessly hindered by the need to learn a new alphabet. Tamil boys and girls learning to read their own language are needlessly handicapped by the bewildering multiplicity of its characters. Mr. Knowles' scheme is well considered and deserves the benefit of a practical trial. It combines the phonetic completeness of the Sanskrit with the practical simplicity and elegance of the Roman alphabet. The case is set forth here with abundant illustrations, and a wealth of information as to the past and present alphabets of India. All who are interested in the question should get this pamphlet, and give it their earnest attention. Mr. Knowles does not claim that his system is perfect, but that it affords a working basis for the development of a practical uniform script for India. We have yet to see a better suggestion than the one here offered.

The Protestant Missionary Directory, 1910-11. Compiled by Jas. Inglis. Ajmer; Scottish Mission Industries Co., Ltd.; 1910. Price Re.1.

THIS publication, well known for many years in connexion with the name of Dr. Husband, needs no recommendation. It is not simply

useful: it is almost indispensable to every mission in India. We have noted a few printer's errors; and the use of one style of letters for degrees in arts and divinity, and another for degrees in science, though sanctioned by precedent in Indian printing, is a needless blemish. Unfortunately, there are also errors and omissions. But for these, we believe, the missions concerned are responsible, not the compiler. In the interest of all, we would urge every mission to supply Mr Inglis with the fullest and most accurate information, so that a book already valuable may be made completely reliable.

Macmillan's Educational Series (various).

WE have pleasure in bringing to the notice of our readers sundry books recently added by Macmillans to some of the excellent series the general features of which have been already dealt with in the *Magazine*.

First of all, there are two new items of *English Literature for Secondary Schools*, a series for which Indian colleges and schools ought to have considerable use. They are *Plutarch's Life of Julius Caesar* (*North's Translation*) and a selection of narratives from *Gibbon's Decline and Fall*. It is superfluous to praise these classics; but we strongly commend them for high school and college use. The price of each volume is one shilling.

The Tempest is now added to *The Children's Shakespeare*, a series whose scope and method were set forth in the *Magazine* for September. We need only add that this number has all the merits of its predecessors. (Price 4*d*.)

Tartarin sur les Alpes (by Alphonse Daudet), in an adapted edition by George Petilleau, B.A., is added to *Siepmann's Advanced French Series*. Again, praise is superfluous. Tartarin is rapidly becoming, if he has not already become, a treasure of the whole world. For students of French, there could hardly be a more amusing text-book than this. It is only advanced students, however, who can be expected to cope with it. (Price 2*s*. 6*d*.)

Five Years' Common Entrance Examination Papers. London; Relfe Bros., Ltd.; 1910. Price 3*s*. net.

THIS book is specially recommended to headmasters of preparatory schools—in England: and to them no doubt it will be useful. It is simply a reprint of the papers actually set over a period of five years; but as Indian schools are not concerned with the Common Entrance Examination, these papers in elementary Latin, Greek, Scripture, History, etc., will not appeal to many of our readers. Teachers might

take a hint from the reproduction of a story: a half-page narrative, read twice in the hearing of the examinees with great distinctness, has to be substantially reproduced by them from memory. But we trust they will avoid the grammar of the Grammar papers. 'To what part of speech does each of the words in *italics* belong?" seems to be a favourite question. But the English of it is execrable.

LITERARY NOTES.

THE October number of *The Publishers' Circular* is a record number from the point of view of size. "Our last year's announcement issue," says the proud editor, "was a record number, but this beats it. 'It is our largest (apart from our Illustrated Christmas numbers) since the *Circular* started in 1837—the commencement of the Victorian era. Over one hundred columns of publishers' announcements are given and nearly five thousand New Books and New Editions are advertised." The gratified editor regards this output of literature as an encouraging "sign of the times." It may be so; doubtless, from certain points of view, it is so. But when it is remembered that a very considerable proportion of these five thousand volumes ought never to be published, and that the world would sustain no loss if they were withheld, it is not quite certain that an enormous issue of new books is a good sign.

TAKE, for example, the case of Shakespeare. In this very number of *The Publishers' Circular* there are announcements of new editions, Cassell's 'Century Shakespeare,' Jack's 'Era Shakespeare,' Farmer and Son's 'most popular' Shakespeare, the Caxton Shakespeare, and works relating to Shakespeare announced by something like twenty publishers. We presume there must be a sale for these and a profit to the publishers, otherwise it is not very probable that they would be issued; but surely the Shakespeare rage is overdone. We frankly admit, however, that the keen competition to gratify the public taste and secure the public patronage has led to the production of many series of charming little volumes, and for these let us be grateful.

STUDENTS of Johnson will be gratified to learn that Raleigh's new work is now published, or will be published in the course of a few days. It includes his Leslie Stephen Lecture, and a number of essays on Johnson's birth, and other subjects connected with the great lexicographer.

DR. JOHN PEILE, one of the best known workers in the field of philology, died last month in Cambridge. Since 1887 he had been

Master of Christ's College. He became a scholar of Christ's College as far back as 1857, and subsequently a Fellow and Lecturer. He made his mark in the study of Indo-Germanic languages and his books on this subject, his *Greek and Latin Etymology* and his *Primer of Philology*, published over thirty years ago, were for long almost the only material in English available for the student.

AMONG the Theological announcements in Hodder and Stoughton's autumn list are many works of considerable interest. We may mention the following:—Professor Sir W. Ramsay's *Pictures from the Apostolic Church*, *Early Letters of Dr. Marcus Dods*, Principal Garvie's *The Christian Certainty and the Modern Perplexity*, Principal Forsyth's *The Work of Christ*, and Professor E. von Dobschütz's *The Eschatology of the Gospel.*

The Prevention of Malaria, by Dr. Ronald Ross, has just been published by Murray at the price of one guinea net. It is an expensive volume, but it will prove to be cheap if it accomplishes what it aims at, a widespread determination to fight malaria until it ceases to be the scourge of the world. This will not be accomplished except at great cost, many think it cannot be accomplished at all, but the evil is so great that it is worth a great expenditure, even should complete extermination of the evil prove to be impossible. The official estimate of deaths from this cause in India is according to Dr. Ross 1,130,000 a year, and the death-roll is only one of the losses incurred by the prevalence of malaria. Hardly less serious is the loss of vitality among the living, and the desertion of rich agricultural districts because of constant sickness. The book contains not only Major Ross's own contribution but contributions by men who have taken a prominent part in conducting successful campaigns against the mosquito in various countries.

PROFESSOR W. H. BENNETT in the *British Weekly* thus begins a review of Dr. John Skinner's Commentary on *Genesis*:—"The new volume of the International Critical Commentary will be read with observing interest by serious students of the Old Testament. It is not surpassed in careful and thorough scholarship by any previous member of the series, and it ranks with the most important commentaries on *Genesis*, whether published here or abroad."

After a careful review of the book Dr. Bennett adds, "We feel that even in the liberal space allotted to us we have not been able to do justice to the varied and exhaustive learning and to the many points of interest in this remarkable book."

AMONG recent autobiographies one of the most interesting is Mrs. T. P. O'Connor's *I Myself*, published by Methuen. She is an American, and has the gift of many American women of crisp, unconventional, entertaining writing. Her life has brought her into contact with many literary people, and not a few anecdotes add a charm to her eminently readable pages.

SCIENCE NOTES.

A VALUABLE review of the results of anthropological investigation in India was given by Mr. W. Crooke at the recent meeting of the British Association at Sheffield. Dealing first of all with prehistoric races, he drew attention in particular to the study of palaeolithic implements by Mr. A. C. Logan. Those that have been found in the laterite deposits are attributed to the later Pleistocene period, and display a technique similar to that of the river-drift series from Western Europe. Palaeolithic man seems to have occupied the eastern coast of the Indian peninsula, whence he migrated inland, using in turn quartzose, chert, quartzite, limestone, or sandstone for his weapons; that is to say, he seems not to have inhabited those districts which at a later time were seats of neolithic culture. Mr. Crooke considers that early man was first specialised in Malaysia, and that his northward route is marked by discoveries at Johore and other sites in that region. Thence he possibly passed to India. According to another theory, he is an immigrant from Europe. At any rate, Mr. Crooke maintains that the occupation of Southern India by palaeolithic man was antecedent to the action of those forces which produced its present form, ere the great rivers had excavated their present channels, and prior to the deposition of the masses of alluvium and gravel which cover the implements which are the only evidence of his existence.

BETWEEN the palaeolithic and the neolithic races there is in India a great geological and cultural gap, but Mr. Crooke holds that the neolithic and the Iron Age cultures were continuous and that an important element in the present population survives from the neolithic period. Relics of the neolithic age are much more widely spread than those of the palaeolithic, extending all over Southern India, the Deccan, and the central or Vindhyan range. At various sites in the south Mr. Bruce Foote discovered factories of neolithic implements associated with wheel-made pottery of a fairly advanced type, showing that the Stone Age has survived side by side with that of metal down to comparatively recent times. The Veddas of Ceylon, the Andamanese, and various tribes on the north-east frontier and in Central

and Southern India, are, or were up to quite recent times, in the Age of Stone. In fact, when we speak of ages of stone or metal, Mr. Crooke points out that we should not regard them as representing divisions of time but generally continuous phases of culture.

THE Age of Bronze does not appear to have existed in India, the single fine implement of this metal which has been found being probably, like the artistic vessels from the Nilgiri interments, of foreign origin. This has been explained as due to the scarcity of tin and the impossibility of procuring it from its source in the Malay-Burman region. Professor Ridgeway, however, has drawn attention to the fact that all the sites where native iron is smelted are those where carboniferous strata and ironstone have been heated by eruptions of basalt, and iron was thus produced by the natural reduction of the ore. He argues from this that the absence of the Bronze Age is due to the abundant supplies of iron ores which could be worked by processes simpler than those required in the case of bronze. Iron may have been independently discovered towards the close of the neolithic period and displaced copper without the intervention of bronze. Mr. V. A. Smith has carefully studied the Copper Age, and from the great variety of implements that have been found maintains that in India it was of much greater duration than in Europe.

IRON is not mentioned in the Rig-Veda, but we find it in the Atharva-Veda. Mr. Crooke traces its use in India to Babylonian influence. Its manufacture was probably established by the Chalybes at the head-waters of the Euphrates, who passed it down the delta and thence to the Indo-Aryans. In the south of India it appears late in the dolmen period and was either introduced by the Dravidian trade with the Persian Gulf, which certainly arose before the seventh century B. C., or independently discovered by the Dravidians. Mr. Crooke considers that the great series of dolmens, circles and kistvaens which occur in the Deccan and the region to the south belong to the Iron Age. They may be due to the migration of the dolmen-building race from northern Africa or to local people utilising material on the spot. In any case, the excavations of Mr. Breeks and others disclose vessels ornamented with grotesque figures of men, animals, or more rarely inanimate objects, depicting the arms, dress, ornaments, and domesticated fauna of the period. "These people," says Mr. Crooke, "clearly regarded bronze as an article of luxury, as it appears in the form of ornaments or in the series of splendid vases preserved in the Madras Museum. It is difficult to suppose that these were of local origin; more probably they were imported in the course of trade along the western coast or from more distant regions."

A DISCOVERY of special interest to which Mr. Crooke draws attention is that of the Adittanalur cemetery in Tinnevelly, which was recently excavated by Mr. Rea. Two skulls discovered here are prognathous, suggesting a mixture of the Negrito and Dravidian types. There is no trace of cremation, and in most cases the smallness of the urn-openings implies that the corpses were exposed to birds of prey, and that only such bones as could be discovered after removal of the flesh were collected for interment; or, according to another theory, that the mourners carried with them, like the modern Andamanese, the relics of the dead. These interments extend over a long period, neolithic weapons being found in some graves while in others there are iron arms fixed point downwards, as if they had been thrust into the ground by the mourners. In the richer graves gold frontlets, like those of Mycenae and other Greek interments, were fastened over the forehead of the corpse. Mr. Crooke considers these indicate an attempt to guard the corpse from the glances of evil spirits while the spirit is on its way to deathland. This custom survives in some parts of Southern India, in the tying of a triangular strip of gold on the forehead of the dead.

WHEN we now come to consider to what races these successive stages of culture are due, we find that the most primitive type identifiable in South India is the Negrito, which appears among the Veddas of Ceylon and the Andamanese. Negrito characteristics also appear among the Kurumbas, Malayans, Paniyans, and Irulas. In all the modern tribes the distinctive Negrito marks—wooliness of hair, prognathism, lowness of stature, and excessive length of arm—have become modified by miscegenation or environment. The resemblances in culture to the cognate races to the east and south-east of India are, however, quite clear. The Kadirs of Madras climb trees like the Bornean Dayaks, clip their teeth like the Jakun of the Malay Peninsula, and wear curiously ornamented hair combs like the Semang of Perak. The recent discovery of Pygmies in New Guinea is of special interest in this connection. Dr. P. W. Schmidt maintains that the Pygmies are the most archaic human type and that the more modern races were developed from them, not by a process of gradual evolution, but *per saltum*.

FOLLOWING this Negrito stock and to a considerable extent absorbing it, came the Dravidian. The problem of the origin of this race Mr. Crooke describes as the most important question in Indian ethnology. "One school denies that this people entered India from the north or north-west on the ground that the immigration of a

dolichocephalic race from a brachycephalic area is impossible, and insists that the distinction between the so-called Dravidians and Kolarians is linguistic, not physical. The other theory postulates the origin of the Dravidians from the north-west, that of the Kolarians from the north-east; and avoids the difficulty of head form by referring the Dravidians to one of the long-headed races of central or western Asia or north Africa, or by suggesting that their skull form has become modified on Indian soil by environment or miscegenation."

LIGHT has been thrown on this question of the origin of the Dravidians by Sir Thomas Holdich, who, in his recent work, *The Gates of India*, brings forward evidence of Dravidian remains in the Makran, or sea-board division of Baluchistan. Relics of the original Dravidian stock are found by him in the Ichthyophagi, or fish-eaters, whom Nearchus, the admiral of Alexander the Great, observed on the Baluchistan coast, living in dwellings made of whale-bones and shells, using arrows and spears of wood hardened in the fire, with claw-like nails and long shaggy hair. Then again, Dr. Grierson finds that the Mon-khmer linguistic family, which preceded the Tibeto-Burman, at one time prevailed over the whole of Further India. To this group the Munda language spoken by some hill tribes in Bengal is allied, and this shows traces of connection with the speech of the aborigines of Australia.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE October number contains several readable articles, but none that is of special interest to readers in this country. We will notice first two articles which deal with the state of education in China and the measures that are being taken for the enlightenment of the people of that great Empire.

Mr. W. E. Soothill, Principal of Shansi University, gives an account of the system of education on Western lines that has recently been introduced. Ten years ago the scholars of China still resented any suggestion that their educational system stood in need of reform. Learning was for the few, and to most of these few was little more than a thin veneer of platitudes and stock expressions. Such education as was given to the favoured few resembled the classical education that was given at a not very remote period in the older universities of the West, but without the saving salt of their logic, philosophy, and mathematics. The classics of Confucius and little else were taught in all the schools of the Empire. Now, however, the old system has been

swept away and a new system with entirely new curricula has been elaborated. All these have been adopted from Japan, though national pride has prevented to some extent the complete adoption of the Japanese system. Schools and colleges of different grades and of very varying degrees of efficiency have been established in most of the provinces; and each parish, each county, and each province has its Board of Education, while there is a controlling central Board at the capital. As yet there are only three or four colleges of university standard, but as education advances each province is to have its university. A scheme of universal compulsory education has also been formulated though it has not yet been enacted. This scheme, says Mr. Soothill, seems at first sight ridiculously premature, but the Chinese usually see further into their national possibilities than do European residents, who are apt to be somewhat scornful. The question of ways and means is in most cases a very serious one when a scheme of universal compulsory education is to be launched; but in China there are temple lands and temple funds which for ages past have been wasted on an idle set of parasites and a round of useless superstitions, and these lie to the hands of the boards of education if they have the courage to make use of them. The question of finding efficient teachers presents greater difficulties perhaps than the question of providing funds; but with the help of the men trained in Protestant Mission Schools and students from Japan some progress has been made already in the efficient staffing of the schools.

For what educational progress has been made in China Mr. Soothill gives the chief credit to American Missions. British Missions, he says, have held too much to the idea that their office is to evangelize and heal, not to enlighten the mind. In this connexion he suggests that the British merchant in China, though a very wise and calculating man, has not been so thoroughly alive to his own interests as he might have been. To judge from the lack of interest which he has displayed in regard to the material and intellectual welfare of the Chinese, he has failed to realise that the more highly educated a people is the greater are its needs and the greater its powers of purchasing. In this matter both Germany and America have shown themselves more wideawake than England. It is to be hoped the appeal of Lord William Cecil will receive the support it deserves.

MR. DONALD MCGILLIVRAY gives an interesting account of the measures taken under the auspices of the Christian Literature Society of China to prevent riots in connexion with the recent appearance of Halley's Comet. Though the appearances of comets have been carefully recorded by Chinese astronomers a for very long period of

time, the ideas of the Chinese regarding celestial phenomena are still very crude and unscientific, and by the mass of the people comets are believed to portend dynastic changes and other calamities. Tracts explaining the true nature of comets and their periodic appearance were therefore prepared and posted up in post and telegraph offices and in many schools throughout the empire. Large numbers of the tracts also were sold. Mr. McGillivray claims that by preparing the minds of the people for the appearance of the comet these tracts did much to preserve peace, and that they have induced a greater respect for the knowledge of the foreigner and dealt a severe blow at superstition of every kind.

An Ancient Instance and a Modern Want, by Mr. W. E. Barnes, is an article which though written with special reference to London and the West generally will be read with interest in this country. The 'ancient instance' is Alexandria, and the 'modern want' is a religious teacher who will do for the Christian Church of to-day what Clement and Origen did for Christianity at Alexandria in the third century. Of all the cities of the ancient world, Mr. Barnes says, perhaps that which most nearly resembled the London of to-day was the Alexandria of the first three or four centuries of the Christian era. "All nations came to Alexandria, and all ideas claimed a hearing there." The task that devolved on the leaders of the Church was two-fold. They had to preach the Gospel to the poor and ignorant and they had to commend the faith to the wealthy and the learned. Not different, says Mr. Barnes, is the task laid on the leaders of the Christian Church in London to-day, and the 'modern want' is a man with the depth of character of Origen, the sympathy towards philosophy of Clement, and the missionary zeal of Pantaenus, to speak from time to time in London for Christianity. Possibly a layman would inspire more confidence among cultivated inquirers than a clergyman Browning is mentioned as a man who in the latter half of last century supplied in part the 'modern want.' "No one can doubt the reality of the great poet's sympathy with modern knowledge of every kind nor his fearlessness in welcoming light from every quarter; but still less can we question the clearness of his perception of essential Christian truth." Browning, though dead, yet speaketh, but an ample work remains to-day for some great independent religious teacher like Origen or Clement to draw men with an appeal, moral as well as intellectual, to Christianity. It may be that some deeply Christian student of natural science might, either by his writings or by his speech, supply best the present want.

It is hardly necessary, perhaps, to remark that the circumstances of ancient Alexandria are being reproduced to-day in the East as well as in the West, and that the 'modern want' of London in respect of a Christian leader and teacher is the 'modern want' of India in general and of its large towns in particular.

THE religious teaching of Browning in certain of its aspects is dealt with in an article entitled *Browning and Butler* by the late Professor Churton Collins. Browning and Butler, it is said, have so much in common that a comparative review of the points of resemblance between them can hardly fail to be at least interesting. "Both were men of a very high and a very rare type, of singular purity, simplicity, and honesty; both were profound and subtle thinkers; both consummate logicians: both penetrated in an extraordinary degree with the religious sense; both brooded painfully and incessantly on the mysteries of life; both united to the temper of the ruthless logician and philosophical recluse the intensest sympathy with all that calls for sympathy in man's fortune and constitution, being both of them in an eminent degree humane and philanthropic, at once fearless and reverent. Both sought, both yearned, in passion for a solution of life's riddle, for light, for truth, and would not falter." "Both discerned in the Christian Revelation at least the nucleus, the essence, of what man needed—needed spiritually, needed morally—in the way of support and in the way of inspiration, and both therefore became its apologists and champions."

The theory that the life of man on earth is ordained as a period and process of probation and certain corollaries of this theory are shown by means of parallels drawn from Browning's poems and Butler's writings to have been held by both, and even Browning's optimism is shown to have its parallel in Butler, despite his air of constraint and gloom. We commend the article to all who are interested in the subject with which it deals.

COL. PILKINGTON continues his article on *Nationalism and Nationality in Ireland.* He calls attention to what he regards as manifestations of a tendency towards constructive thought in Ireland and to the growth of the spirit of compromise, in connexion with which he gives great praise to Sir Horace Plunkett. He is careful to say, however, that while Ireland, having revised her judgments, has moderated her demands, she adheres with reinforced determination to her claim for internal autonomy. Believing this, he thinks the time has come for reconsideration of the case not merely by one political party or the other but by Great Britain as a whole. The most sanguine of Nationalists admit that the Home Rule which they

desire would, if conceded at once, produce a long period of chaos; and some gradual process must therefore be adopted. To begin with, the Irish authority might be given the control of education, local government, and the Department of Agriculture and Technical Instruction. For some time, Colonel Pilkington says, the condition of the land question and its finance will form an insuperable obstacle to complete autonomy.

MR. W. T. STEAD gives an account of the working of the agency known as Julia's Bureau, and records some of the messages which he professes to have received from the dead. He holds that telepathy will not explain all. Mr. H. W. Massingham contributes an interesting article on *The Modern Press and its Public*, and Mr. William Scott Palmer writes on *Freedom and its Armageddon*, with special reference to the philosophy of Bergson, Eucken, and others. Mr. W. M. Rossetti gives *Reminiscences of Holman Hunt*, and Mr. Geoffrey Durham compares the foreign trade of Germany with that of Great Britain, not altogether to the disadvantage of the latter. Dr. Dillon, in his article on *Foreign Affairs* deals, among other things, with Germany and the Kaiser as a menace to the peace of Europe, and Mrs. G. H. Putnam writes on *The Lady of the Blue Stockings*. There is an article on the Hungarian Elections, and the number concludes with the usual Literary Supplement.

THE NINETEENTH CENTURY.

MANY readers will be grateful to Mr. Harold Cox for telling *The Story of the Osborne Case*, references to which are so frequent an item in the telegraphic summaries of political news with which Reuter is wont almost as often to perplex as to enlighten the Indian public. We have recently learned that the Trades Unions Congress at Sheffield decided by an overwhelming majority to make the reversal of the Osborne judgment a test question at the next General Election. Mr. Cox now gives us full data for reaching an opinion on the merits of the issue. "The Osborne Judgment was first given in November 1908 by the Court of Appeal. The plaintiff was Mr. Osborne, a railway porter and a member of the Amalgamated Society of Railway Servants. The defendants were that Society. The Court decided unanimously that it was illegal for the Society to employ its funds for the purpose of maintaining parliamentary representation. Against this decision the Amalgamated Society appealed to the House of Lords. The case was heard in December 1909 by five Law Lords, who unanimously dismissed the appeal. The immediate effect of their decisions is to deprive the Labour Party of its main source of

revenue. If the trade unions are no longer permitted to spend money on parliamentary representation the Labour Party will have to depend upon such funds as it can raise by voluntary subscription, and experience has shown that those are not likely to be large."

Such is the situation in bald outline, but its precise significance is not immediately apparent. A hint of the latter appears in the distinction which the last of the sentences quoted quietly presupposes, but which is probably obscure to the average newspaper-reader, between the trade unions and the Labour Party. The earlier generations of 'Labour Members' of Parliament were representatives not of a cut and dried social or political policy but of labour interests. Between such a 'Labour party' and the trade unions there was no important difference, and the support of these Labour members out of trade union funds, even if it must now be considered to have been illegal, constituted no real injustice. But the Labour Party of to-day, which has captured the trade union organization, is of a different colour altogether. It is a party whose parliamentary representatives are bound by pledges to a socialistic policy, and that such representatives should be supported out of trade union funds raised by a compulsory levy from all trade unionists, whether socialist, liberal or conservative in their opinions, is a serious breach of equity. Nor can the immense majority which at Sheffield voted approval of this system be fairly cited as evidence in favour of its substantial justice; for in trade union votes majorities seem to be an even more deceptive indication than they usually are, and the practical evidence afforded by the difficulty of raising parliamentary funds by voluntary subscription points to quite the opposite conclusion.

One of the most interesting parts of Mr. Cox's article is the account he gives of the heroic way in which the railway porter who was the plaintiff in the case risked all that he possessed for the sake of what he believed to be the true interests of labour. "Until I first had the pleasure of meeting Mr. Osborne," writes Mr. Cox, "I thought, as doubtless many people have thought and still think, that his part in the case consisted only in lending his name for others to use. That is not so. Mr. Osborne is not a name: he is a man. The struggle upon which he is still engaged was entered into entirely upon his own initiative, and though of necessity he had, as the struggle progressed, to ask for financial help from other people, it was he who begged for that help and not they who offered it. I have taken some pains to inquire into the circumstances of this case, and I can say without hesitation that never was there a finer instance of a man fighting single-handed, and with single mind, against what he believed to be injustice." He has to appeal to the courts once more, and this

time in pure self-defence, for the trade union executive have taken vengeance upon him for his success against them by decreeing his expulsion and depriving him of the benefits of membership.

FIVE articles deal with matters of imperial concern. In *Indian Unrest* Sir Andrew Fraser draws attention, somewhat superfluously as some may think, to the recent series of articles in the *Times*. He confines himself almost entirely to underlining, so to speak, what he considers to be the most important features in the *Times'* correspondent's description of the situation, the only difference of opinion which he definitely indicates being that he considers the latter to have exaggerated the difficulties in the way of social relations between Europeans and Indians. *The Misgovernment of Egypt* is a somewhat pessimistic account by Dr. A. J. Butler of the state of things in that country. England has committed two grave blunders, he thinks, in her government of Egypt. In the first place, she has shown marked favouritism to Muhammadans as against Copts. Secondly she has not made it self-evident that, for her own imperial interests and not only for the sake of Egypt, she is absolutely resolved to remain in occupation. In this way she has directly encouraged Muhammadan arrogance and sedition. *The Hong-Kong University* is an appeal by the present Governor of Hong-Kong, Sir Frederick Lugard, for much more generous contributions from England to the endowment of a scheme which he shows to have been carefully thought out, to have been contributed to with most praiseworthy liberality by local supporters, and to be of imperial importance. In *Newfoundland and the Hague Fisheries Award* Mr. Beckles Wilson sketches the history of the dispute, and suggests that an award so voluminously complex as to enable both sides to claim the victory is not likely to prove a real solution. *Home Defence 'Unrest'* by Col. Lonsdale Hale is a review of the present state of opinion leading up to the view that no scheme of defence yet proposed is sufficiently drastic.

AMONG the other articles in this issue are *Fifteen Years' Work in a Female Convict Prison*, by the Duchess of Bedford; *Italian Princes and their Gardens*, by Mrs. Ady (Julia Cartwright); *Gibbon the Historian*, by the Rev. A. H. T. Clarke; *Marriage, Divorce and Eugenics*, by Mr. Montague Crackanthorpe; and *The Bitter Cry of The Irish Home Worker*, by Miss M. H. Irwin.

THE FORTNIGHTLY REVIEW.

AGAIN the reviewer of Imperial and Foreign Affairs plunges into the intricacies of the Near Eastern Question and introduces his readers

to a variety of new situations. Mr. Garvin's grasp of the situation is wonderful, but probably the number of those who have sufficient familiarity with the Near Eastern Question to appreciate his cunning exposure of intrigue, Quintuple Entente, and slippery adjustments, is very limited. There are a great many who are sufficiently interested to be anxious to have the situation explained but for whom a discussion which assumes familiarity is meaningless. It might also be urged with some justice that Mr. Garvin devotes much more attention to foreign affairs than to those which concern the Empire more intimately.

MR. ARCHIBALD HURD'S *Defence and Finance* is an attack upon the proposals of the National Defence Association from the side of finance. It may be to the credit of human nature that when a proposal has once secured the enthusiasm of an individual the question of cost has little power to restrain his zeal. Were human nature, then, other than it is, Mr. Hurd's presentation might have some influence. 'Politicus,' in an essay headed *The American Working Man*, beguiles us into contrasting the development and resources of the United States and Great Britain and justifies the concluding sentence which, referring to the arguments and returns quoted, runs as follows: "They show conclusively that the British working man is ill-employed, ill-paid, and poor if compared with his exceedingly prosperous American colleague." It need scarcely be said that the author is arguing in favour of Protection. It is remarkable how many writers upon this subject give one the impression that nothing would persuade them to change their mind: an impression which at once qualifies, consciously or unconsciously, the reader's respect for the writer's judgment. Another semi-political essay compares the Franco-German situation of 1910 with the same situation in 1805. Mr. Sydney Brooks contributes another article upon the state of the political atmosphere in the United States. The article is headed *The Confusion of American Politics*—a confusion produced by the reappearance of Mr. Roosevelt and the uncertainty over the course which he proposes to follow. Mr. Brooks writes admirable articles of this kind; he seems to have a good understanding of the amount of information possessed by the general reader, and consequently makes a real addition to his store of knowledge and his grasp of the situation. In this particular article he attributes the extraordinary popularity of the former President to the fact that he satisfies the universal desire throughout the States for honesty in politics and administration. Of his claims to oratorical power the critic has but a poor opinion, but that the ex-President says what he means and that he means something disinterested and truly statesmanlike people are readily convinced. The 'new

nationalism' as he has chosen to call his general scheme cannot easily be explained in a way that will justify the epithet 'new' and it is a pitiful thing that the newness should lie in the fact that here is one who proposes not only to speak patriotically but to base his proposals on a genuine desire to conserve the interests of the country and encourage a definite opposition, or rather, a positive hostility to selfish monopolists. Of course the term 'new' is used only relatively to the present times, for, by Mr. Brooks's showing, the novelty lies in the honesty of the policy, and America has already a full list of statesmen who have left the most honourable names behind them.

THERE are a number of articles which one can do nothing but catalogue: *The Theatrical Situation*, *The Imperial Copyright*, *The Profaned Sacrament*, *Shakespeare in Fairyland*. The remaining articles are personal, and are the most interesting of the collection. Ford Madox Hueffer, in giving a sketch of the late Holman Hunt, freely admits the claim of that vigorous personality to the title Founder of the Pre-Raphaelite Brotherhood, a title which had been assigned in error to the writer's grandfather, Ford Madox Brown. Apart from this particular aspect the article draws attention to the remarkable character and ideals of one who was for some time the last survivor of that illustrious group of men and the undoubted founder of the school. Mr. A. E. Keeton pleasantly varies the usual range of subjects with his article headed *The Night Thoughts of Robert Schumann*. The two articles which remain to complete the list present a striking contrast; the one entitled *The New Hellenism* is a sketch of Oscar Wilde, and the other deals with the Socialism of William Morris. Could the characters and careers of two men, both regarded as eccentric, both of profoundly artistic temperaments, be more unlike? Apart from the contrast suggested by the juxtaposition of the articles and the interest in the individuals of a more general kind, the second article draws attention to the idea of socialism developed by Morris. Inspired by Ruskin and other great thinkers, he became the leader of a group of kindred spirits, Oxford undergraduates like himself, who recognised the challenge presented by the social and industrial conditions of their day and felt themselves singled out as Reformers. The experience of such enthusiasm was no monopoly of this body and their leader, but Morris was not a person whose enthusiasm was of an ephemeral character, and the attitude adopted in those early days remained with him, developed with his experience, and sustained him to the end of his life. The vagueness of the word 'socialism' has called forth frequent comment, but to Morris the term gradually assumed a definite content which the writer of the article expounds.

Morris was a socialist in so far as he was definitely opposed to competitive commercialism but not as one who had any absurd ideas about the equalisation of rights and property, although he maintained that all means of production and distribution of wealth must be declared and treated as the common property of all. Work, he asserted, was not to be regarded as a means of personal aggrandisement but was to be regarded in the light of a service to the community which would then become in the true sense co-operative. The enterprise of the individual was not to be devoted to the discovery of that which would pay, but to the discovery of how better to provide for the wants of society; the artisan was to be an artist, for man was entitled to an occupation which would leave room for the exercise of his higher faculties. These ideas he not merely held and advocated, but he launched definite schemes and stood by them and had the satisfaction of seeing the ideas for which he contended bring forth fruit in various quarters and receive an increasing number of advocates.

COLLEGE NOTES.

THE annual College Sports were held on the ground of the S. I. A. A. on the 14th and 15th October.

A DISTINGUISHED and venerable old student of the College has just passed away in Dr. Jared W. Scudder. An obituary notice will be found in the *Notes of the Month* (p. 256).

THE usual Dipavalli celebration was held in Caithness Hall on the 31st October, under the presidency of Dr. Henderson. Most of the professors of the College were present, and the programme included scenes from *Othello.* A number of books were presented to the library of the Hostel by past and present residents and other friends.

METHODIST PUBLISHING HOUSE, MADRAS.